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DISCOURSES

ON

SEVERAL SUBJECTS

AND

OCCASIONS.

IN TWO VOLUMES.

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DISCOURSES

ON

SEVERAL SUBJECTS

AND

OCCASIONS.

BY GEORGE HORNE, D.D.

DEAN OF CANTERBURY, AND
PRESIDENT OF MAGDALEN COLLEGE, OXFORD.

VOLUME THE SECOND.

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DISCOURSE I.

The Righteous Delivered.

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fourth Sunday in Line.

GEN. XIX. 29.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt. Page 1.

Preached before the University of Oxford, at St. Mary's, Feb. 12. 1769. being the first Sunday in Lent.

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The Sinner called.

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Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. 29.

Preached before the University of Oxford, at St. Peter's, March 1. 1761. being the fourth Sunday in Lent.

The Righteous Delivered.

The Noble Contert.

And it came good first care of Ad aroyed the

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this; of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

Preached before the University of Oxford, at St. Mary's, Mar. 30. 1760. being Palm-Sunday.

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ACTS XVII. 31.

He bath appointed a day, in which he will judge the world in righteousness, by that man whom he bath ordained.

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Knowlege and Charity.

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He is the minister of God to thee for good.

Preached before the Hon. Mr. Justice Yates, and the Hon. Mr. Baron Perrot, and before the University of Oxford, at St. Mary's, on Thursday Mar. 2. 1769.

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LUKE XV. 32.

Preached before the University of Oxford, at St. Mary's, May 6. 1759.

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DISCOURSE XIV.

The Oxida of Civil Coveragent. Knowlege and Charity.

I COR. VIII. I.

Knowlege puffetb up, but Charity edifietb. icached before the Hon. Mr. Julice

Preached before the University of Oxford, in Magdalen College Chapel, on Sunday, June 24. 1759, being the Festival of St. John the Baptist.

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And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

EXTRAOR DINARY interpolitions Disc.
of Providence demand extraordinary
attention. If God speaks, it is but reafonable that man should hear. And when
he executed the vengeance to which the
text referreth, he certainly spake, in an
audible voice, to the hopes and fears of all
the dwellers upon earth. By the deliverance vouchsafed to his righteous servant,
he encouraged the hopes of such as, like
Vol. II. A him.

Disc. him, preserved their integrity in the midst of a crooked and perverse generation: while, by the unparalleled destruction of the cities of the plain, he alarmed the fears of those who resembled them in impiety and iniquity. And although so many hundred years have passed, since that astonishing catastrophe took place, yet the history should answer the same purpose now, that the event itself was defigned to do then. No time can destroy the efficacy of this falutary medicine for the diforders of the world. Virtue and vice are not changeable things; they continue still the same : and there is no alteration in the divine decrees concerning them. Sooner or later, in this life or the next, a deliverance fimilar to that of Lot will be granted to the righteous; a destruction correspondent to that of Sodom will be the portion of the wicked. For, as St. Peter argues on the subject, " If God, turning " the cities of Sodom and Gomorrah into

"ashes, condemned them with an over-

" throw, making them an example to those

"that

- " that after should live ungodly; and deli- Disc.
- " vered just Lot, vexed with the filthy
- " conversation of the wicked—the Lord
- "knoweth how to deliver the godly out
- " of temptations, and to referve the un-
- "just unto the day of judgment to be

Abraham interviewed in Johnson in miderally.

" punished light blat both by Tahanaka do

onior.

It is with the utmost propriety, therefore, that the church, in the course of her
proper lessons, openeth the present season
of humiliation with a display of so awful
and affecting a scene of mercy and judgment; that the sinner may know how
terrible is the wrath of an incensed God,
and the penitent be taught the way to
escape it.

In conformity to so judicious an appointment, it is proposed, in the following discourse, to take a view of the whole narrative, illustrating the several parts of it with such observations and resections as, it may be presumed, the church intended we should

-nos ji swooting a 2 Pet. 11. 6. 1000 ha no ligning

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make

" of temptations, and

1. doctrine of repentance, at this time more especially to be recommended and incul-

In the preceding chapter, the eighteenth of Genesis, we find the holy patriarch Abraham interceding with Jehovah for sinful Sodom. And we find (such is the amazing extent of divine mercy) that had there been only TEN righteous persons in the city, the rest would have been spared for their sakes. But universal corruption brings on universal destruction, and Abraham himself can intercede no longer. "The Lord left communing with Abraham," and Abraham returned to his place."

Our bleffed Lord, in whose name Abraham, as a prophet, and as the father of the faithful, interceded for Sodom, intercedes, in like manner, for the world, which, notwithstanding the wickedness of it's inhabitants in general, is continued in being, on account of the righteous it contains,

tains, and the execution of God's counsels Disc. concerning his church. When the faithful shall be " minished from among the chil-" dren of men," when unbelief and difobedience shall have overspread the earth, the intercession of Christ will also be at an end, and vengeance will be poured out on the world of the ungodly. Then he, who now " maketh intercession for sinners." will no more " offer their offerings, or " take up their names into his lips." Then, that which alone hath fo long stood between an angry God and a guilty world, shall cease to do so, and a deluge of fiery indignation will iffue from the presence of the Lord, to devour the whole earth; even as the waters of the sea once brake forth. and destroyed all flesh, upon the removal of those bars and doors appointed by the Almighty to confine them within their channel. Let every man, therefore, be diligent to secure a part in the benefits of that gracious interceffion, which is one day to have an end. Behold "the great " High Priest of our profession" standing , A 3 before

Disc. before the altar in heaven, with his golden censer in his hand, ready to offer up the prayers of his servants, with the sweet incense of his own merits, to make them accepted with the Father. Now, then, let prayer ascend from earth to heaven, to glorify God, and pardon will descend from heaven to earth, to bless mankind—as we read in the epistle for the day—" Now is "the accepted time, now is the day of salvation."

The destruction of Sodom being thus determined, Lot was to be first called out of it. Accordingly, "There came two "angels to Sodom," on the evening before the dreadful sentence was put in execution; "and Lot sate in the gate of "Sodom."

Happy were the days, when celestial visitants thus deigned, to descend, and converse with men, "as a man converseth "with his friend." But surely, we have no reason to complain of any partiality shewn,

shewn, in this respect, to our fathers; we, Disc. to whom God hath been manifested, not under a fimilitude, or temporary appearance, but verily and indeed, in a body of our flesh, no more to be deposited, or laid aside, but actually taken up into heaven with him; we, to whom the word of life hath been fent by the hand of fuch a messenger, the "angel of the covenant";" we, to whom this comfortable promife hath been made by the mouth of TRUTH itself; "If a man love me, my Father " will love him, and we will come, and "make our abode with him"." By his Word, and by his Spirit, Christ continually visiteth his people, and dwelleth in the hearts of the faithful. Bleffed is the man. who "fitteth at the gate of Sodom," ready to arise and depart out of a wicked world, at the moment when his Lord shall call him hence. He shall be visited with the visitation of the Almighty, instructed in the counsels of heaven, and delivered in the day of vengeance.

b Mal. 111 1. C John xiv. 23.

AL PA

Upon the fight of his divine guests,

"Lot rose up to meet them, and he bow
"ed himself with his face toward the

"ground; and he said, Behold now my

"Lords, turn in, I pray you, into your

"servant's house, and tarry all night, and

"wash your feet, and ye shall rise up ear
"ly, and go on your ways. And they

"said, Nay, but we will abide in the

"street all night. And he pressed upon

"them greatly, and they turned in unto

"him, and entered into his house: and

"he made them a feast, and did bake un
"leavened bread, and they did eat."

The admonition of the Apostle, grounded upon this occurrence, naturally offers itself; "Be not forgetful to entertain strans" gers, for thereby some have entertained "angels unawares". It may be added, thereby Christians entertain their Redeemer, who for their sakes, was once a stranger upon the earth, and who therefore regards hospitality shewn to strangers on

Coon

his account, as shewn to himself. "I was Disc.
"a stranger, and ye took me in; for inas"much as ye did it to the least of these
"my brethren, ye did it unto me."

Instructed moreover by this example of Lot, when we have the honour, like him, to entertain heavenly guests, who present themselves to us by means of the word and facraments, in the church, let us instantly "arise," in heart and mind, " to " meet them," laying afide, for a time, all worldly business, and forgetting those things that are behind. Let us bow our-" felves with our faces toward the ground," in humble and fervent prayer, faying, in the words of holy David, "Remember "us, O Lord, with the favour that thou " bearest unto thy people, O visit us with " thy falvation ." " Turn into the house " of thy fervants and tarry with us." At first, perhaps, our prayers may seem not to be heard, as the angels faid, they would "abide in the street all night," and as

[.] Matth. xxv. 35, 40.

Disc. Christ, when invited by the two disciples at Emmaus, " made as though he would "have gone farther 8." But all this is done with the same intent that our Lord spake the parable of the poor widow and the unjust judge, to teach us, that " men " ought always to pray, and not to faint "." By delaying the return of our prayers, God defigns to try our love and train us to perfeverance, not to reject our petitions, and to hide his face from us for ever. When Lot earnestly pressed the angels, they went in and tarried with him; and the two difciples constrained Jesus to go in and sup with them. Faint hearts and feeble hands obtain not the kingdom of heaven, which " fuffereth violence," and must be taken by "an holy force." The "unleavened " bread of fincerity and truth" is the feast which our Lord expecteth, when he is pleased to come and dwell in our hearts. "No leaven" of hypocrify, deceit, and fraud, should then be " found in our " houses." who has soon that his

Luke xxiv. 28. Luke xvir. 1.

No fooner had Lot received and lodged Disc. his divine guests; but he suffered persecution on their account. And although he went out and spake with all the mildness imaginable to the wretches that "com-" paffed the house about, old and young, "from every quarter-I pray you, bre-" thren do not fo wickedly; to these men " do nothing; for therefore came they " under the shadow of my roof;" what was the return made to this reasonable request, worded in the most humble and fubmiffive terms?-" Stand back. This " fellow came in to fojourn, and he will " needs be a judge. Now will we deal " worse with thee than with them. And "they pressed fore upon the man, even "Lot, and came near to break the door. "But the men put forth their hand, and " pulled Lot into the house to them, and " fhut the door. And they smote the men " that were at the door of the house with " blindness both small and great; so that "they wearied themselves to find the " door." in incirqui

Truth

Disc. Truth and righteousness are guests that often bring those who entertain them into trouble; and our Lord himself tells us, that, in one sense, he came " not to send " peace on earth, but a fword." At his birth, "Herod was troubled, and all Je-" rusalem with him." Wherever the Gospel was preached, it produced a commotion among those who could not bear the lustre of it's beams, and " hated the light, " because their deeds were evil." world opposed it's Redeemer, when he " testified concerning it, that it's deeds were " evil." Lot had lived too long in Sodom, and knew too much of it's inhabitants, to defire the office of a judge among them, or any farther connection with them, than was necessary. But his righteous example condemned their wickedness; and that circumstance provoked them more, than if he had really usurped the government. It was charged, likewise, upon our Saviour, though the meekest and lowliest of characters, that he " made himself a king," and endeavoured to supplant the authority dion of

t

of Cæsar. And for that crime, if we be- Disc. lieve the fuperscription on the cross, he was executed. But the true cause both of the accufation and execution was no other than this, that, by doctrine and example, he detected and exposed a fet of the vilest hypocrites the earth ever bore. Nor let the disciple of Christ vainly imagine, that the most inoffensive carriage, framed by the rules of Christian prudence, and actuated in all points by the spirit of meekness and charity, will prevent him from being fometimes accused of designs, to which his foul is an utter stranger. Would he escape the censures of the world? He must cease to convict it of fin and error: he must conform to all it's ways, and pace quietly in it's trammels; a conduct, which, as they well know, who tempt him to adopt it, will foon deprive him of all authority and ability to do his heavenly Mafter service, and promote his religion among men. So far, therefore, let him imitate the example of Lot, as to part with any thing, rather than fuffer violence to be done

1.

Disc. done to his divine guests. Let him guard his faith and his conscience, and trust God for every thing elfe. He who preserved Lot, and smote his adversaries with blindness, can save them that love him in every age, and fecure them under the wings of his Providence, until the tyranny of the wicked be overpast; while the ungodly that trouble them, blind to their eternal interest, find not the gate of heaven, and come not into the dwellings of the righteous; but falling from one wickedness to another, and filling up the measure of their enormities, perish, at the last, from the presence of the Lord, and from the glory of his power, when "he cometh to judge " the world in righteoufnefs." ...

> Lot, being thus preferved from the malice of his enemies, is now informed concerning the decrees of heaven. " The " men said unto Lot, Hast thou here any " befides? Son-in-law, and thy fons, and "thy daughters, and whatfoever thou haft " in the city, bring them out of this place. annh

" For

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"For we will destroy this place, because Disc.
"the cry of them is waxen great before
"the face of the Lord, and the Lord hath
"fent us to destroy it." How alarming
this intelligence! No farther respite allowed; instant destruction determined; the
day of grace expiring and a stormy night
about to succeed it! He who would not
perish, must leave all, and escape for his
life!

of follow connectly upon a women travailing But are "the cities of the plain" only concerned here? Or is not this written for our fakes? For our fakes, no doubt, it is written; fince the Scriptures of truth, and, from them, the ministers and messengers of God, give us the same information, relative to the world in which we dwell, namely, that " the Lord will destroy this " place," and will " purge away the ini-" quity thereof with the spirit of judg-" ment, and with the spirit of burning." For-" Behold the Lord cometh out of " his place, to visit the wickedness of such " as dwell upon the earth. But who may " abide bather is

Disc. " abide the day of his coming? Who " shall be able to stand, when he appear-I. "eth? His fan is in his hand, and he " will thoroughly purge his floor, and ga-" ther his wheat into the barn, but he will " burn the chaff with unquenchable fire. "The day of the Lord cometh as a thief " in the night; and when men shall say, " Peace, and all things are fafe, then shall " fudden destruction come upon them, as " forrow cometh upon a woman travailing " with child, and they shall not escape. "Then shall appear the wrath of God in " the day of vengeance, which obstinate " finners, through the stubbornness of their " hearts, have heaped unto themselves, who " despised the goodness, patience, and long " fufferance of God, when he called them " continually to repentance. Then shall it be too late to knock, when the door " shall be shut; and too late to cry for " mercy, when it is the time of justice. "O terrible voice of most just judgment, " which shall be pronounced upon them, when it shall be faid unto them, Go, ye

" curfed.

"cursed, into everlasting fire, prepared for Disc.
"the devil and his angels!." Such, therefore, being the message delivered to mankind, may it not be said to every one of
them—" Hast thou here any besides?
"Son-in-law, and thy sons, and thy daugh"ters, and whatsoever thou hast, bring
"them out of this place;" endeavour to
withdraw their affections from a world
doomed to ruin, and take them to heaven
with thee. In a word, give all thy relations, thy friends, and thine acquaintance, the warning which is given thee.

The injunction received by Lot from the divine persons was immediately obeyed. "He went out unto his sons-in-law, "faying, Up, get ye out of this place, for the Lord will destroy this city. But he "seemed as one that mocked unto his "sons-in-law." A denunciation of approaching destruction, in the midst of peace and security, appeared so very extraordinary to them, that they could not bring

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Vol. II. B themselves

Exhortation in the Commination Office.

ther-in-law should be in earnest. They looked around them, and saw no symptoms of impending ruin. The city wore it's accustomed sace of gaiety and pleasure. No alteration was to be observed in the heavens above, or in the earth beneath. And that the knowlege of an event so important should be hidden from the rich and the great, the wise and prudent, and revealed only to one person, a sojourner amongst them—How could these things be?

They who have gazed on earthly glories, till they are grown giddy; to whom want and misery are known only by their names; who make every day a day of fulness and indulgence, sitting down to eat, and to drink, and rising up to play; such find no small difficulty in believing, that a world, so delightful as they think this to be, shall shortly be burnt up, and all it's beauties wither in a moment. They see that "all things continue as they were "from the beginning;" and are therefore ready

ready to fay, "Where is the promise of Disc. his coming k?" In the polite circle of their acquaintance they hear nothing of this kind mentioned; it is foretold only by a few despised priests, and as to what these say concerning the wickedness of men, and the judgments of God, philosophers place it to the account of superstition, if they are Papilts; enthuhafm, if they are Protestants. Thus it is that sinners deceive, or fuffer themselves to be deceived. till the destruction predicted, falling upon them, demonstrates, when, alas, it is too late for them to profit by the demonstration, the fallacy of their reasonings, or rather, the vanity of their imaginations. For furely, did not these priests " feem as "they who mock," when they declare what the facred writings authorize them to declare upon the subject, it could not be, but their words must have more effect upon the minds and manners of men, than they are generally found to have. The intemperate person who heard them, would be-

k 2 Pet. 111. 4.

Disc. come temperate; the impure, pure; the avaricious, liberal; the turbulent, peaceable; the calumniator, charitable; the proud, humble; the envious, loving; the liar a speaker of truth. Should the Judge of the world appear in the clouds, this would be the case. And as faith is "the " evidence of things not feen," rendering them present, and setting them before us, a right belief in that article of the creed, which relates to the appearance of our Judge, would operate like his actual prefence. " All men have not faith," and therefore all men do not "work righteouf-" ness." But "whether they hear or whe-"ther they forbear," Lot is to deliver the divine message to his sons-in-law; the watchman is to blow the trumpet in Sion; and every Christian is to exhort his brother; after which, the matter must be committed to other hands.

The day now dawned, which was the last the men of Sodom were ever to behold. "When the morning arose, the angels

" angels hastened Lot, saying, Arise, take Disc.

"thy wife, and thy two daughters which

" are here, lest thou be confumed in the

" iniquity of the city."

Let us paraphrase this admonition of the angels, and suppose it addressed by the ministers of God to the sinner, at this penitential season-Arise, O man, repent, and be converted; break off thy fins, and escape from the pollutions of the world, while thy God calls thee, and allows thee time so to do. Perhaps the day hath dawned, which is to be thy last, and the destroying angel is even now come forth, with his fword drawn, to cut thee off from the land of the living, and confign thee to thy portion in the unknown region of separate spirits, waiting, either with joyful hope, or insupportable amazement, for the revelation of the day of God. Arise, therefore, and come away,

It is observable, that Lot himself, tho he fully believed there should be a per-B 3 formance Disc. formance of those things that were told

him, yet made not that haste to get out of
Sodom, which the case required. For

While he lingered, the men laid hold

upon his hand, and upon the hand of
his two daughters, the Lord being mer
ciful to him: and they brought him

forth and set him without the city."

How apt is the finner to linger, and to defer his repentance! How often is God forced, as it were, to arrest him, by fickness, or some grievous calamity, and so to drag him from perdition! And O how merciful is the Lord to that man whom. by any means, however painful and afflicting, he bringeth forth into fafety, and " fetteth him without the city!" Let fuch an one hear the voice of his gracious Deliverer faying to bim in the person of Lot, "Escape for thy life; look not behind " thee, neither stay thou in all the plain: " escape to the mountain, lest thou be " confumed"—Escape, O sinner, for thine eternal life; look not behind thee on the pleafures

pleasures thou hast left, neither let thine Disc. affections stay upon the earth; escape to the holy mountain, lest thou be consumed with the world.

Lot, despairing of being able to escape to the mountain, intercedes for the preservation of a little city in the neighbourhood of Sodom, and is accepted concerning it, God being graciously pleased to say, "Haste thee, escape thither, for I cannot do any thing till thou be come thither. Therefore the name of the city was called "Zoar, that is, the little city."

in minel that in male

Thus, in times of public calamity, there is often some little Zoar provided for them that love God, where they are wonderfully preserved from the judgments that fall on their country and their kindred. The Roman armies, which surrounded Jerusalem, to execute on it the vengeance predicted, drew off, in an unaccountable manner, as if their design had been to give the Christians, contained within it's walls, an opportunity

I. ing city, called Pella, which proved a Zoar to them, from whence they beheld the Roman eagles fly again to the destined prey, to be left no more till they had devoured it. And what is the church upon earth, but a Zoar, a little city (is it not a little one?) spared at the intercession of it's Lord? Here the penitent, not yet strong enough to escape to the heavenly mountain, findeth rest and refreshment, and is invigorated to pursue his journey. Hither let him escape, and his soul shall live,

But let him bear in mind, that in making his escape, perseverance alone can secure him. "He that endureth to the end," and he only, "shall be saved." Of the sour, who lest Sodom, one perished by the way, in heart and affection turning back to the forsaken city. Within sight of Zoar stands a pillar of salt, "the monument (saith the author of the book of Wishmood) of an unbelieving soul." No man

" having put his hand to the plough, and DISC.

" looking back, is fit for the kingdom of

"God":" "Remember Lot's wife"."

The hour was now come, when Sodom, the gay the haughty Sodom, should be no more. "The fun was rifen upon the earth, " when Lot entered into Zoar. Then the " Lord rained upon Sodom and upon Go-" morrah brimstone and fire from the Lord " out of heaven. And he overthrew those " cities, and all the plain, and all the in-" habitants of the cities, and that which " grew upon the ground." In this manner, to use the words of the above cited author, "When the ungodly perished, " WISDOM delivered the righteous man, " who fled from the fire which fell upon " the cities, of whose wickedness, even to " this day, the waste land that smoketh is " a testimony, and plants bearing fruit that " never come to ripeness"."

m Luke 1x. 62.

n Luke xvii. 32.

[·] Wifdom x. 6.

Disc. "As it was in the days of Lot, so shall "it be also in the days of the Son of " man ; when that last morning shall dawn, and the fun of Righteousness shall arise in glorious majesty upon the earth. No fooner shall he make his appearance. than the heavens, being on fire at his prefence, shall be dissolved, and pass away with a great noise; the earth also, with the works that are therein. shall be burnt up. Then shall be fulfilled that which was spoken by the Psalmist, in terms evidently borrowed from the history before us; "Up-" on the ungodly he shall rain fire and " brimstone, storm and tempest : this shall " be their portion "." And it may be obferved that St. John, at the conclusion of his prophecy, describing the destruction of the ungodly, referreth likewise to the overthrow of Sodom and Gomorrah, which, as St. Jude informeth us, " are set forth " for an example," or figure, " fuffering " the vengeance of eternal fire "." In the xxth chapter of the Revelation, we view the Antichristian powers making war

P Luke xvii. 28. 9 Pf. xi. 6. I Jude, Ver. 7. against

against the church, "encompassing the camp Disc. " of the faints, and the beloved city," the habitation of the great King, as the men of Sodom furrounded the house where the facred guests were lodged. After which, it is faid-" And fire came down from God " out of heaven, and devoured them. And " the devil, that deceived them, was cast "into the LAKE OF FIRE AND BRIM-" STONE (an expression plainly alluding to " the LAKE Afphaltites, or the dead fea) "where the beaft and the false prophet " are, and shall be tormented day and " night for ever and ever." What Sodom is, the world shall be: and at the last day, when we shall arise, and look toward the place, where it's enchanting pleasures and delights, it's dazzling beauties and glories once existed, as " Abraham arose in the " morning, and looked toward Sodom and "Gomorrah, and toward all the cities of " the plain," we shall behold a fight like that which presented itself to the patriarch, "The smoke of the country going up as " the smoke of a furnace?"

But the same all gracious and merciful Disc. God, who, " when he destroyed the cities " of the plain, remembered Abraham, and " fent Lot out of the midst of the over-"throw," when he shall destroy this place wherein we dwell, will remember the true Abraham, " the father of us all," our dear Redeemer and Interceffor; and for his fake, if we now repent, and believe in him, will fave us, in that day, from the ruins of a burning world, and from those fires which are never to be extinguished; that so, being delivered from the wrath to come, and admitted to a participation of the felicities of his kingdom, we may there, with angels and archangels, and the whole company of the redeemed, glorify him for his mercy, through the endless ages of a blesfed eternity; ascribing, as is due, to the most holy and adorable Trinity, Father, Son, and Holy Ghoft, three persons coequal and co-eternal, all honour and power, might, majesty, and dominion, for ever and ever.

DISCOURSE II.

THE SINNER CALLED.

EPHES. v. 14.

Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

We are now in the midst of that Disc. hallowed season, when the church, 11. by the voice of all her holy services, calleth the world to repentance, from the rising of the sun to the going down thereof. And if ever there was an institution calculated to promote the glory of God, by forwarding the salvation of man, it is this appointment of a certain set time for all persons to consider their ways, to break off their sins, and to return from whence they have fallen through the infirmities of the slesh and the prevalence of temptation. For though

II.

Disc, though most certain it is, that forrow should be the constant attendant upon fin, and daily transgressions call for daily penitence, yet fatal experience convinces us of another truth no less certain, that in a body so frail, and a world so corrupt, cares and pleasures soon oppress the heart, and insenfibly bring on the flumbers of liftleffness and negligence as to it's spiritual concerns, which unless diffipated and dispersed by frequently repeated admonitions, will at length seal it up in the deep sleep of a final impenitence. It was wifely foreseen, that should the sinner be permitted to reserve to himself the choice of a convenient season wherein to turn from fin to righteousness, that convenient feason would never come; and that the specious plea of keeping every day holy alike would often be found to cover a design of keeping none holy at all. It seemed good therefore to the church to fix a stated time, in which men might enter upon the great work of their repentance. And what time could have been selected with greater propriety than this Lenten, or Spring scason, when

when universal nature, awaking from her Disc. wintry sleep, and coming out of a state of deformity, and a course of penance, imposed for the transgression of man, her lord and master, is about to rise from the dead, and, putting on her garments of glory and beauty, to give us a kind of prelude to the renovation of all things? So that the whole creation most harmoniously accompanieth the voice of the church, as that sweetly accordeth to the call of the Apostle, "A-" wake, thou that sleepest, and arise from the dead, and Christ shall give thee "light."

These lively and animating words, the peculiar force and energy of which it would be an affront to every understanding and every heart to point out, like the sound of that wakeful herald of the morning, which once called Peter to repentance, and which, daily admonishing the world of the sun's approach, calls up the inhabitants thereof, to behold the brightness of his rising, and to walk in his light, address themselves

Disc. themselves to the sinner, as to one fast

11. holden in the bands of sleep, exhorting

him to awake and look up, because the
night is far spent, the day is at hand; and
seem to be an evangelical paraphrase of
that passage in the prophet Isaiah, which
is a spiritual application of the most beautiful and magnificent image in nature, the
rising of the sun upon the earth, with it's
effects and consequences; "Arise, shine,
"for thy light is come, and the glory of
"the Lord is risen upon thee."

The text then, upon examination, will be found to imply thus much, that the world, without repentance and faith in Christ, is in a state of darkness, insensibility, and delusion, for such is the state of them that sleep. We will take a view therefore of each of these particulars.

And first, these words plainly suppose the person to whom they are addressed to be in a state of darkness. For "they who "sleep (as the Apostle elsewhere observeth) "sleep

" fleep in the night," which is the time of DISC. darkness, and therefore the season for re- III. pose. When the shadows of the evening are stretched out, and the earth, turning away from the fun, finketh into the shadow of death, and thereby loseth all it's form and comeliness; when the veil, that is cast over the face of nature, obliterateth the variety of colours which owe their being to the light, and abolisheth all the distinction of objects thence arising, introducing a joyless and uncomfortable uniformity, and rendering it impossible for any to "go forth to their labour;" when "the " night cometh, in which none can work," then it is, that deep fleep falleth upon man. Here therefore we have, according to the text, a representation of the state into which the foul is cast by fin, and in which it continueth, till recovered out of it by repentance and faith. "Darkness," as faith the prophet Isaiah, "covereth the earth, and " gross darkness the people." Midnight overwhelmeth not the earth with a groffer darkness, than that which is superinduced VOL. II. upon

Disc. upon the heart of man, when it departeth II. from God, and is turned away from it's Maker. " He that followeth not Christ " walketh in darkness," because the light of life thineth no longer upon his tabernacle. When he has loft fight of the Sun of Righteousness, wisdom soon fadeth away, and understanding perisheth, and counsel is brought to nought, and the diftinctions of good and evil are confounded. And now the man, walking in darkness, and not knowing whither he goeth, prefently groweth weary and faint in his mind; whence, as natural darkness bringeth on fleep, ignorance, which is the darkness of the understanding, becometh the parent of indolence and inactivity, and casteth men by degrees into that deep sleep, which is a suspension of the powers and faculties of the foul from the works of the spiritual life, as natural rest is a suspension of the members of the body from the labours of the animal life. This is the night when no man can work out his falvation, for lack of knowlege; and the world, in this state, may

may not unfitly be resembled to the king Disc. dom of Egypt, during the three days of 11. thick darkness, when it is observed, that " no one stirred from his place." Such is the condition of those, who, in the proper and exact language of holy writ, are faid to " SIT in darkness, and in the shadow of "death," no one moving from his place to go forth to his work, or to walk in the way that leadeth unto life. In this comfortless situation was the whole world at the coming of Christ; and every man, whom the concerns or the pleasures of this life keep from the knowlege of the Scriptures, and the wisdom therein contained. and so render negligent in the business of working out his own falvation, and contributing his utmost towards forwarding that of others, every fuch man is so far relapsed into the fame fituation, and standeth in need of the Apostolical call, "Awake, "thou that fleepeft." has a ship we'll to ialentifity with a card to things from the

But secondly, The text plainly intimates to us, that the finner, or man of the world, II.

Disc. to whom it addresses itself as to one sleeping, is in a state of insensibility. For no fooner has fleep taken possession of any one, but forthwith all the senses are locked up; and he neither feeth, heareth, fmelleth, tafteth, or feeleth any thing. Incapable of being affected with what passes in the world, regardless of every thing that relates to his real interest in life, and no longer susceptible of pleasure or pain, joy or grief, from the objects which produce those sensations in others who are awake. he becometh like unto them that are gone down to the chambers of the grave, and fleep in the dust of the earth. Wherefore the Apostle saith, using sleep and death as fynonymous terms, "Awake, thou that " SLEEPEST, and arise from the DEAD." This address therefore to the finner, or man of the world, is founded upon a supposition, that the soul, by fin and the love of the world, is cast into the same state of insensibility with regard to things heavenly, that the body is in, while sleeping, with regard to things earthly; a state in which

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Apostle tells us should be "exercised to "II."

"discern good and evil," are sealed up, and admit of no impression from their proper objects. And that this is in truth the case, a cursory view of the ideas transferred in Scripture from the bodily senses, as rendered unsit for their respective uses by sleep, to the powers and operations of the mind, as impeded by fin, will quickly convince us.

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The prophet Isaiah, describing his wretched countrymen, in their state of apostacy and obduracy of heart, says of them, "The Lord hath poured out upon "you the spirit of deep sleep, and hath "closed your eyes." Present the most sinished and beautiful picture before the eyes of a person asleep; he sees no more of it than if it was not there. And how often are the pictures of our sin and desormity, and the righteousness and beauty of the Redeemer, drawn by the pencil of the Spirit in the Scriptures of truth, how often

Disc. are they offered to the understandings of men, who yet fee neither? And why? II. Because " a spirit of deep sleep," induced by their attachment to fomething in the world, that comes in competition with the doctrines or precepts of the Gospel, " is " fallen upon them," fo that " having eyes they fee not." Go into the chamber of him that fleepeth, and read to him a piece of the most interesting news, play him the fweetest notes on the finest instrument, or found the loudest and shrillest trumpet; while he fleeps, he hears nothing. To as little purpose do the ministers of the Gospel preach to the obdurate worldling the " glad tidings of great joy, that unto us is born a Saviour," or the awful tidings of as great terror, that "he cometh to execute "judgment on all that are ungodly." The heavenly strains of love and mercy founded forth by the harp of David, when breathed on by the Spirit of the Holy One, or the piercing trumpet of eternal judgment, waxing louder and louder on the top of Sinai, are equally unheard by him. He sleeps on

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still, and takes his rest; and therefore, Disc. " having ears, he hears not." Offer to the nostrils of one who sleepeth the most fragrant flowers that grow, the rose and the lily in their highest perfection, or the richest spices produced in the warmest climes: the flowers have no fragrance, the spices no odours for him. And are there not. who take no delight in that bleffed perfon, from the comfort and refreshment he affordeth to the drooping foul, as well as from his matchless beauty and perfection, styled "the rose of Sharon, and the lily " of the vallies:" who can perceive no " fweet smelling savour of life unto life," in that Gospel of peace, which is compared unto "myrrh, and frankincense, and all pow-" ders of the merchant?" Open the mouth of him that fleepeth, and fill it with the choicest honey: you have no thanks from him, for he tasteth it not. As little relish hath one in a state of fin and worldlymindedness for those promises, which when the penitent believer tafteth, he crieth out in transport, "O how sweet are thy words " unto

II.

Disc. " unto my mouth; yea sweeter than honey "unto my throat!" Lastly, a person, during the time of fleep, feels no wounds, or bruifes, and paffes imperceptibly into the regions of death. And this is the very apostolical description of hardened sinners, who have given themselves over to lasciviousness, to work all uncleanness with greediness: they are said to be "past feel-"ing, having their conscience seared with " a hot iron "." Awakened by the fires which burn for the impenitent, they feel at last the avenging hand of an angry God, and lift up their eyes in those torments, which will forbid the clofing them any more for ever. of the torical breat of it.

> Thirdly, It appears from the text before us, that the world is in a state of delufion; for such is the state of them that sleep. To all things that really concern them they are insensible, but they are earneftly employed, meanwhile, in a shadowy fantastic scene of things, which has no ex-

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istence but in their imaginations. And to Disc. what can the life of many a man be fo fitly compared, as to a dream? What are the vain employments and amusements of multitudes, but " visions of the night? And is not he who wasteth his time and breath in relating the history of them, " as " a man telling a dream to his fellow?" Is a dream made up of illusive images, false objects and pursuits, false hopes, and false fears? So is the life of a man of the world. Now he exults in visionary bliss, now he is racked with difquietudes created by his own fancy. Ambition strains every nerve to climb to a height that is ideal, till with all the eagerness of desire, grasping at the fummit, she seems to feel herself half dead by a fall that is as much fo; fince neither if a man be in power, is he really and in the fight of God the greater; nor if he be out of power, is he the less. Avarice flies with fear and trembling from a poverty of which there is no danger, and with infinite anxiety and folicitude heapeth up riches that have no use. And while pleafure

Disc. pleasure is incessantly shifting her painted scenes before the fancies of the gay, infidelity oftentimes feduceth the imaginations of the ferious and contemplative into the airy regions of abstraction, setting them to confruct intellectual systems, without one just idea of the spiritual world, and to delineate schemes of religion, exclusive of the true God and his difpensations. Thus doth man walk in a vain shadow, and disquieteth himself in vain, like one endeavouring to win a race in his fleep, still striving after that which he cannot attain unto, fo long as he expects to find a folid, substantial, and durable comfort in any thing but " the " kingdom of God, and his righteousness."

Again. Is a dream ever wandering from one thing to another that has no connection with it, and patched up of a thousand inconsistencies, without beginning, middle or end? Not more so than the life of him who being devoted to the world, and at the mercy of his passions, is now in full chase after one shadow, now after another;

ther; so continually varying and changing, Disc. and yet withal so uniformly trisling and insignificant in all his sentiments and proceedings, that were the transactions of his days noted down in a book, it may be questioned, whether a dream would not appear, upon the comparison, to be a sensible and regular composition.

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Once more. Is a dream fleeting and transitory, infomuch that a whole night passeth away in it as one hour, nay as one minute, fince, during fleep, we have no idea of the fuccession of time? And what is a life of fourscore years, when looked back upon! "It is but as yesterday, see-"ing it is past as a watch in the night." How beautifully is the fading nature of all those things, on which worldly men place their affections, fet forth to us in the Holy Scriptures, under this most expressive image! "Knowest not thou this of old " (Says Zophar in Job) fince man was " placed upon the earth, that the triumph-" ing of the wicked is short, and the joy

Disc. " of the hypocrite but for a moment? "Though his excellency mount up to the "heavens, and his head reach unto the " clouds, yet he shall perish for ever like "his own dung: they which have feen " him shall say, where is he? He shall "fly away as a dream, and shall not be " found; yea he shall be chased away as a " vision of the night b." " I was envious " (fays the Psalmist) at the foolish, I saw " the prosperity of the wicked. Their eyes " ftand out with fatness: they have more "than heart could wish-Behold, these " are the ungodly that prosper in the "world, they increase in riches"." The fight at first staggered his faith, and he was tempted almost to distrust the promises of God made to the righteous. "Verily, I " have cleanfed my heart in vain, and " washed my hands in innocency. But "when he went into the fanctuary of "God," and confulted the divine oracles. as we all should do, upon these matters, then he " faw the end of fuch men," and

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Job xx. 4. et feq.

e Pf. LxxIII. 3.

the transient nature of that wealth which Disc. had excited his envy. "How are they 11. " brought into desolation as in a moment : " they are utterly confumed with terrors! " As a dream when one awaketh, fo. O "Lord, shalt thou make their image to " vanish." And was the task enjoined us, to describe that disappointment and wretched emptiness which the miserably deceived foul of him who lives and dies in carnality and worldly-mindedness will experience upon the moment of her feparation from the body, what words could we find for the purpose, like these of the prophet Isaiah?" It " shall be as when a hungry man dreameth, " and behold he eateth: but he awaketh. " and his foul is empty; or as when a "thirsty man dreameth, and behold he " drinketh; but he awaketh, and behold " he is faint, and his foul hath appetite," remaining altogether unfatisfied with the pleasures which he seemed for a while to enjoy. Such a state of delusion is the state of the world; fo vain, fo incoherent, fo tranDisc. fitory, are the schemes and designs of worldly men: and however important they may appear to the projectors of them, at the time, yet most certain it is, that what the Scripture saith of Pharaoh, may be said with equal truth, at the death of every man, who has spent his days in things pertaining to this life only; "So he "awoke, and behold, it was a dream!"

But it is high time to change this gloomy scene for one that is more agreeable. Permit me, therefore, to contrast the foregoing description of the state of man, a stranger to repentance and faith in Christ, with one of the opposite state, to which we are called in the text; "Awake, thou "that sleepest, and arise from the dead, "and Christ shall give thee light."

And first, the sincere penitent, who really and truly turns from sin to righteous-ness, and from the world to Christ, passes from darkness to light. He undergoes a change, like that made in man and in universal

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versal nature by the dawning of the morn- Disc. ing, when there is a refurrection of both. For then it is, that man awaketh out of fleep, and arifeth as it were from the dead, to behold the light looking forth of the windows of the east, and the day breaking upon the tops of the hills; at which time the shadows fly away, and the clouds, parting afunder, open a passage for that lifegiving luminary, whose appearance the expectation of the creature impatiently waiteth for. The fun, "that marvellous in-" strument of the Most High," ariseth in glorious majesty, disclosing and adorning all things in heaven and earth. And now, the darkness is past, and the light shineth, to the end that all who are risen may go forth to their work, and to their labour, until the evening. So is it likewise in the repentance of a finner. At the powerful call of God, whether by his word read or preached, by the admonition of charitable friends, by some happy incident, or change of fortune, by the death of others, or the fickness of the party himself-for various

II.

Disc. are the methods made use of by the divine Providence for this gracious purpose—at the powerful call of God, he awaketh to righteousness, and findeth himself in a new world. He perceiveth that, through the tender mercy of God, the day-spring from on high hath visited him, to give unto him the knowlege of falvation for the remission of his fins, concerning which he was before in darkness and the shadow of death. But now, all the shadows of his former ignorance fly away, all his earthly prejudices and passions are overcome, and disperfing like the clouds before the morning fun, the way is prepared for the Sun of Righteousness to arise upon him. By his glorious light, all the dispensations of God, in heaven and upon earth, are made manifest; and the man, being arisen to a life of grace, goeth forth to the work of his falvation, and to his labour of love, until the evening of his day.

> Secondly, A finner by repentance is brought out of a state of infensibility into one

one of fensibility. No sooner is a person Disc. awaked out of fleep, but he finds himfelf endued with the use of all his senses, powers, and faculties. He walketh abroad, and his eyes are bleffed with a fight of the whole creation risen with him from the dead, and rejoicing in the glorious light shining upon it from above. He surveys that lovely variety which displays itself upon the face of the earth, and beholds the beauty and brightness of the firmament of heaven. But chiefly his attention is fixed on the Great Ruler of the day, who gives life and comeliness to all things. His ears are entertained with the music of the birds of the air, who fail not with their sprightliest notes to salute the rising sun; and his nostrils are refreshed with the grateful fmell fent forth, in the hour of prime, from the ground and it's productions. prepared to taste with delight the food afforded him by the bounty of God; and no part of his body is without the fensation proper and necessary for it. Similar to this Vol. II. D.

II.

Disc. this is the alteration which takes place in the foul of the humble penitent, when at the call of God he awakes, and arises from the dead. If the light be sweet, and it be a pleasant thing to the eyes to behold the fun, fweet to the mind likewise is the light of life, and a pleasant thing it is to the eyes of the understanding to behold the Sun of Righteousness, who bestows by his word that divine knowlege, that heavenly wisdom, which is to them what the material light is to the bodily organs of vifion. Hereby the penitent believer is enabled to behold the wonderful works of the Lord, the mighty things he hath done for his foul, having created all things anew in Christ Jesus, and brought the world out of darkness into his marvellous light. But above all the works, he is led to contemplate, and to adore the author of them all: to look up stedfastly, with St. Stephen, into heaven, and see Jesus enthroned at the right. hand of the Majesty on high, enlightening and enlivening all things with the glory of his grace. And this is what St. Paul

so earnestly begs of God for his Ephesian Disc. converts, that being now awake from fin, they might behold the works and the glory of the Redeemer. "I cease not, says he, " to make mention of you in my prayers, " that the God of our Lord Jesus Christ, "the father of glory, may give unto you " the spirit of wisdom and revelation, in "the knowlege of him; the eyes of " your understanding being enlightened; " that ye may know what is the hope of " his calling, and what the riches of the " glory of his inheritance in the faints, " and what is the exceeding greatness, of "his power to us-ward who believe, ac-" cording to the working of his mighty " power, which he wrought in Christ, " when he raised him from the dead, and " fet him at his own right hand in the " heavenly places, far above all principa-"lity, and power, and might, and domi-" nion, and every name that is named not " only in this world, but that which is to "come: and hath put all things under " his feet, and given him to be the head D 2 " over

II.

Disc. " over all things to the church, which is "his body, the fulness of him who filleth "all in all"." The hearing ear is another gift of God to the fincere penitent, who is now no longer deaf to the voice of his Redeemer, speaking to him by his holy word, which entereth through his ears into his heart: he heareth and delighteth in the melody of praise and thanksgiving, that music of the church, that voice of joy and health in the dwellings of the righteous; nay, faith carries him to the door of heaven, where liftening, he heareth that new fong, and those everlasting Hallelujahs, in which he one day hopeth to bear his part. And now, he walketh forth in the garden of God, the Holy Scripture, to enjoy that sweet smelling favour of life unto life, which ariseth from the comfortable promifes therein contained, grateful as the fragrance of the holy vestments in the nostrils of the patriarch, "as the smell " of a field which the Lord hath bleffed." He hungreth and thirsteth after righteous-

e Ephes. 1. 16. et feq.

ness, and hath a true taste and relish for Disc. the bread of life, infomuch that he inviteth all men to partake with him, in the words of the Pfalmist; "O taste, and " fee that the Lord is gracious!" And fuch is the fenfibility of his foul, that as he feels an exquifite delight in the testimony of a good conscience, so is he pained at the recollection of the least fin; nor can he find any rest, till he has invoked the aid of the great physician of fouls by fervent and importunate prayer, opened his grief to him by a full and free. confession of his guilt, and received a perfect cure from his hands, by a fresh application of his all sufficient merits.

Thirdly, The penitent is translated from a state of delusion to a sound judgment and right apprehension of things, from shadows to realities; even as one awaketh from the romantic scenery of a dream, to behold all things as they really are, and to do his duty in that station in which God has placed him. No fooner is a man endlefs

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awaked

Disc. awaked to righteousness, and risen with Christ to work out his salvation, but all II. his former vain and unprofitable life feemeth as a night vision. When the Lord turneth away the captivity of one, whom Satan hath long bound with the chains and fetters of evil habits; when he delivereth him out of the hands of his enemies to serve God without fear: the time of his bondage under the elements of the world. and the dominion of fin, appeareth as a dream, from which he now findeth himfelf most happily awaked; awaked to the prospect of a bliss that is not visionary, of a real and substantial good, that melteth not into air, as the shadowy enjoyments of this world do, but affordeth folid comfort to the person who is possessed of it; awaked to follow after that honour which cometh from God only, those riches which neither moth nor rust doth corrupt, those pleasures which are at God's right hand, and that wisdom which maketh wife unto salvation: awaked to a steady and uniform pursuit of these glorious objects, instead of that

endless

endless desire of novelty and variety, which Disc. wearieth the men of the world, leaving them always disappointed of their hope; in a word, awaked to the knowlege and love of an inheritance in light, that fadeth not, but shall endure for ever in heaven, even when the world itself shall fly away as a dream, and the very remembrance of it vanish as a vision of the night.

If therefore these things be so-and furely the Scriptures say they are so; if the state of the finner, or man of the world, be one of darkness, insensibility, and delufion; and if such a state be not judged preferable to one of light, and fenje, and substantial reality; let no man be disobedient to the voice of the church, which, through the course of this penitential seafon, incessantly addresseth every one of her children; "Behold, now is the accepted " time; behold, now is the day of fal-"vation." Awake, therefore, thou that fleepest: awake, and fing, ye that dwell in the dust, and mind earthly things: D 4 awake,

Disc. awake, O thou Christian soul, and utter a

11. song in praise of him who hath redeemed thee: awake, awake, put on the Lord Jesus thy strength, put on righteousness and holiness thy beautiful garments; shake thyself from the dust, and set thy affections on things above: the night is far spent, the day is at hand; cast off therefore the works of darkness, and put on the whole armour of light: arise, shine, for thy light is come, and the glory of the Lord is risen upon thee: arise, and stand up from the dead, and Christ shall give, thee the light of life.

Awakened by these repeated calls, be it our care to arise without delay to newness of life, not suffering ourselves, through sloth and indolence, to relapse into evil habits, like the sluggard upon his bed, who requireth always "a little more sleep," a little more slumber, a little more fold—"ing of the hands to sleep." Let us arise at the first admonition, because, that being rejected, God may not vouchsafe us another; and there will be more difficulty in obeying

it, if he should do so. Let us therefore Disc. dread a relapse, and guard against it.

For this purpose, let us be constantly employed in fome good work, and much of the danger will be removed; fince liftleffness in the mind, like a lethargy in the body, is best cured by motion, and exercise; and when temptations are creeping upon us, there is no better method of baffling and putting them to flight, than by forcing ourselves to read, or pray, or perform some other work of piety to God, or charity to our neighbour. Above all things, let us beware, that furfeiting and excess do not oppress and weigh down the heart, inducing fleep upon the foul, as well as the body. Let us be temperate, let us be fober, walking evermore as children of the light, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; for all these are the works of darkness: but that darkness is past, and the true light now shineth. Thus shall we be qualified to

Disc. fet and keep that constant watch, which is absolutely necessary to perceive and repel the enemy, at his first approach. " What " I say unto you (saith Christ to his disci-" ples) I say unto all-WATCH." This if we do, we shall spend our day, as it ought to be spent, in working out our salvation, and not dream away, in vanity and folly, the precious and fleeting hours allowed us for that purpose. And happy, thrice happy the man, who, in the evening of life, taking a furvey of what is past, shall be able to say, with an humble confidence, to his bleffed Master, as that Master, in the days of his flesh, said to the Father; "I have glorified thee on " the earth, I have finished the work "which thou gavest me to do." body shall lie down in the dust in perfect peace, and rest in hope, till the dawning of the great day; when that likewise shall receive it's fummons from heaven, by the voice of the archangel; "Awake, thou " that sleepest, and arise from the dead,

" and Christ shall give thee light."

DISCOURSE III.

Last back of the contract of t

THE NOBLE CONVERT.

ACTS VIII. 34, 35.

And the eunuch answered Philip, and Said,
I pray thee, of whom speaketh the prophet
this; of himself, or of some other man?
Then Philip opened his mouth, and began
at the same Scripture, and preached unto
him Jesus.

Learn now drawing towards the Disc. close of that penitential season, set 111.

apart by the wisdom of the church for retirement and recollection, confession and humiliation, mortification and self denial, meditation and devotion; to the end that having discovered and eastout our sins, having subdued pride, and extinguished concupiscence

Disc. cupiscence, having brought the body into subjection, and rendered the spirit tender, and humble, and holy, we might be prepared to attend our bleffed Redeemer, at the celebration of his last passover; to accompany him from the garden to the high priest's palace, from thence to the prætorium, and from thence to mount Calvary; there to take our station, with the virgin mother, and the beloved disciple, at the foot of the cross, and "look on him "whom we have pierced." The history therefore of the Ethiopian nobleman's conversion, effected by St. Philip's expounding to him the LIIId chapter of Isaiah, feemeth no improper subject whereon to employ our thoughts, at a time when the church is inforcing on us the duties of repentance and faith, by the same argument which first produced them in the heart of that illustrious person; namely, the unexampled forrows and fufferings of the Son of God for the fins of the world; to the contemplation of which is dedicated the great and holy week upon which we this day cueilcence

day enter; a week, spent in such a man-Disc. ner by them of old time, as made it evident to every beholder, that these were "the days in which the bridegroom was " taken away." For now (as the antient canons and constitutions inform us) men gave over all worldly employments, and making the happy exchange of earth for heaven, betook themselves wholly to devotion, heightened and improved by those religious exercifes, which the experience of pious men in all ages hath evinced to be conducive to that end. Dismissing therefore from our thoughts the cares and pleafures of a vain and transitory world, every thing that perplexeth, and every thing that defileth. let us take a view of the no less engaging than interesting circumstances of the history before us.

St. Philip, commonly styled the Evangelist, one of the seven deacons, and next in order to St. Stephen, being driven from Jerusalem by the persecution which arose at the time of the protomartyr's death,

went

Disc. went down to the city of Samaria, and ever mindful of the commission he had received, and the necessity of executing it, preached Christ to the people there. So that the storm raised by the adversary against the church turned out to the furtherance of the Gospel, being made a means of wasting the seeds of evangelical truth to distant lands in order to a more plentiful and glorious harvest.

While he was employed in edifying his Samaritan converts, a fresh opportunity was offered him of advancing his master's kingdom; as indeed opportunities of doing that blessed work are seldom wanting to him who has the piety and skill to seize and improve them aright. "The angel of the Lord spake unto Philip, saying, and go towards the south, unto the way that goeth down from Jerusa- lem to Gaza, which is desart." The most unpromising journey shall be a prosperous one, when undertaken in obedience to the divine designation, intimated by a lawful

lawful call. Nor let the minister of Christ Disc. despair, whose lot is cast in the midst of spiritual barrenness and desolation. He who sent Philip to a desart place, did not send him there for nought; since even in such a soil he raised a fair and fragrant slower, which having bloomed, for it's appointed time, on earth, in the beauty of holiness, now displays it's colours, and disfuses it's odours, in the paradise of God; who, whenever he pleases to bless the labours of his servants, can cause "the wilderness and the solitary place to be glad "for them, and the desart to rejoice, and "blossom as the rose."

This Philip knew, and therefore made no objections, and asked no questions, but "arose and went." And he who shews the same unreserved obedience to the will of his Lord, shall reap the fruits of it in this world, and that which is to come.

For no sooner was Philip arrived at the place appointed, but (the wisdom of God

.111.

Disc. fo ordering) behold, arrived at the same time, " a man of Ethiopia, an eunuch of " great authority under Candace, queen " the Ethiopians, who had the charge of se all her treasure." But what made this statesman great in the fight of God, was his extraordinary piety, which led him to the temple at Jerusalem. For the same of this temple, diffused abroad among the nations round about, brought many continually to enquire " concerning the Name of the Lord," who resided in it, and to worship him in the court assigned them for that purpose, which was therefore styled the court of the Gentiles. Among others came this Lord Treasurer of Ethiopia, who, engaged, as he must of course be by his office, in a multiplicity of worldly bufiness, and advanced to the height of worldly honour, could find time and inclination, it feems, to take a long journey on the account of religion; thinking himself never fo well employed, as when attending the city and court of the great king; never fo highly honoured, as when suffered to proftrate

of Israel; "he had been to Jerusalem to III"worship, and was returning."

employed was an object that engaged the But as the tide of secular affairs, if suffered to break in, will presently extinguish the spark of devotion, though kindled in the foul by a coal from the altar; in order to cherish the heavenly thoughts and affections produced in his mind by worthipping towards the holy temple of the Lord, as he returned home in his chariot. " he " read Esaias the prophet;" thereby teaching us where to look for Christ, and how to fanctify with pious reading all our leifure hours; out of the many thousands of which so carelessly and extravagantly squandered, (though God knows we have need enough of them all) there is not one, but, if rightly used, might set us considerably forward in our way to glory. How will this illustrious personage arise up in the judgment against all those Christians, who in the hours of domestic ease and tranquillity never open a bible, when he would Vol. II. not

III.

Drsc. not even travel without one in the charior with him. " Sitting in his chariot he read " Esaias the prophet." A nobleman thus employed was an object that engaged the attention of heaven, and an Evangelist was fent to fow the feed of eternal life in a ground fo well prepared. " Arife (fays " the ever-gracious spirit of God to Phi-" lip) and go toward the fouth, to the " way that goeth down from Jerusalem to "Gaza, which is defert;" for there he might behold a minister of state, sitting in his chariot, and reading the Scriptures! So ready is God to teach, when man is ready to hear. albest mon die vilous of the house out of the many thoutands of

> Such an opportunity of instructing the well disposed was not to be neglected, for a fingle moment, by the faithful messenger of Christ. No sooner therefore did the Spirit order Philip to "go near and join himself " to this chariot," but he " ran thither" instantly.

Being come to the fide of the chariot, he

he " heard him read Efaias the prophet;" Disc. and his introductory question to him was, Tri. " understandest thou what thou readest?" A question, which every reader of the facred books must frequently put to himself, if he would not read in vain. And happy they, who, like this nobleman, are not offended when it is put to them, but thew the meek and teachable disposition of their minds by returning his answer; " How " can I, except some man should guide " me?" Such will have the wifdom and grace to defire the company of those (however lowly their appearance and condition in the world may be, compared with their own) who can tell them words, whereby they may be faved. "He defired Philip, "that he would come up, and fit with " him." This great leading quelicon,

The Evangelist being seated in the chariot, they proceed to consider the place of the Scripture, to which the providence of God, predisposing those incidents commonly ascribed to chance, had directed the no-

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bleman;

Disc. bleman; which was the following passage
in the Lill chapter of Isaiah; "He was

"led as a sheep to the slaughter, and like
a lamb dumb before his shearers, so
opened he not his mouth. In his humiliation his judgment was taken away,
and who shall declare his generation?
"for his life is taken from the earth."

It is obvious, at first fight, that the prophet is here drawing a picture of afflicted innocence. But it was impossible for the nobleman to understand the place, because he knew not to whom the description belonged; as appears by his asking Philip—" I pray thee, of whom speaketh the pro-" phet this; of himself, or of some other "man?"

the meek and teachable diffuelt ion of their

This great leading question, in the interpretation of the Scriptures, Philip will teach us how to answer, who, having waited all this time to hear his new disciple read the passage, and propose his difficulties upon it, now at length, "opened

Marrield

e his

" his mouth, and began at the fame Scrip- Disc. " ture, and preached unto him JESUS"may we not suppose, without presumption, in words to the following effect-

Be not surprized to find, that you cannot, without affiftance, attain to a right understanding of the antient prophecies, feeing you want that key which alone can open them, and admit you to a discernment of the holy mysteries they contain. For prophecy, being not the word of man, but given by inspiration of the Spirit of God, terminates not in the temporary affairs of this world, but extends to the eternal concerns of another and better life. leading men to that dispensation of love and mercy, which is now about to be unfolded to you. A season and to a Transferred

Know then, that the prophet Isaiah, in the passage before us, is by no means speaking of bimself, or his own private sufferings, but those of another man, in whom the whole world is interested; and who is E 3 mentioned

tidad day, and elecaded into heaven liven

III.

Disc. mentioned by him elsewhere under the title of IMMANUEL, or GOD WITH US; that divine person, ordained from the beginning to reverse the sad effects of the fall of Adam, which you read of in the books of Moses, and to be the Redeemer of mankind from fin and forrow, from death temporal and eternal. This person, the object of the faith and hope of the people of God in all ages, prefigured in the law, foretold by the prophets, and celebrated in the pfalms, the Messiah of the Jews, and the defire of all nations, of whose appearing, as at this time, a general expectation prevails among both, has accordingly been manifested in the slesh, to fulfil all that was written of him; and having kept the law for man, and fuffered death for his transgression of it, he arose again on the third day, and ascended into heaven, from whence he sent down his Spirit, to establish his kingdom among the Gentiles, by the preaching of that Gospel which the Jews have rejected, expelling those charged with the publication of it out of their coafts.

The behaviour of this stubborn and stiff- Disc. necked people, who, as they crucified the master, never cease to persecute his servants, forces us to cry out in the words fooken by the prophet in spirit so long before; Lord, who, among thy once faithful people Ifrael, hath believed our report concerning the manifestation of thy Christ; and to whom hath this arm of Jehovah, this mighty power of God, been revealed, by our ministry, to the purposes of falvation?

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You may wonder, perhaps, what could induce them to reject their Saviour, whom they were all along taught by their own Scriptures to expect. It was the poverty and humility in which he came to visit us, so contrary to their modern proud and carnal conceits. For this being the season of his humiliation for our fins, he grew up, as Isaiah here describes him, small and of no reputation, from a family nearly extinct, like a tender plant springing unnoticed from it's root hidden in a barren and dry E 4 land

obest

book.

Disc. land, out of which nothing eminent was expected to arise. In the manner of his III. appearance he had no form nor comelines, none of the advantages of worldly grandeur, no ornaments of state to set him off; and when we faw him with our outward eyes, there was no beauty that we should defire him; his visage was so marred by fufferings more than any man, and his form more than the fons of men. For the usage he met with from the world was even more discouraging than his poor and lowly appearance. He was despised and rejected of the men he came to fave: all his life long a man of forrows, and acquainted with grief, his bosom friend and companion night and day, during his pilgrimage upon earth. Unheeded and unregarded he walked amongst us, while we, not discerning his glory through the veil of flesh cast over it, hid as it were our faces from him, and would none of his company; but finding him despised by the many and the great, we esteemed him not, for the very reason which ought to have

made

made him most dear unto us. For surely Disc. the griefs he bare, and the forrows he carried, were not his own, but ours; yet we, not confidering for whom he suffered, did esteem him the outcast of heaven and earth, stricken in just judgment from above, smitten of God in his anger, and afflicted by his heavy displeasure. And indeed he was wounded, but it was for our transgressions; he was bruised, but our iniquities bruised him; the chastisement he underwent procured our peace; and the stripes inflicted on his pure and innocent body, were as balm to heal the wounds of our polluted and guilty fouls. Our fins were the true cause of his forrows. All we, the wretched fons of wretched Adam, like sheep ever ready to wander from the fold, have gone aftray; we have turned from the only right way, the path of God's commandments, every one to his own evil way; and the merciful Lord, instead of punishing us, laid on him the iniquities of us all; a burthen, which the world could not have fustained a moment

Disc. a moment. He, the Son of God himself, III. was fore oppressed and afflicted with it; his foul was exceeding forrowful, even unto death. But his love to man was invincible, burning and shining amidst a sea of troubles unutterable; all the waves of affliction, which broke over him, could not quench it, neither could the floods of Belial drown it. His resolution to save us. like a branch of the victorious palm, received strength from the weight laid upon it. He could have commanded the armies of heaven to have attended him in a moment; but thus it behoved Christ to fuffer; and therefore, the inhabitants of the regions of glory, instead of vindicating his innocence, taught the church of the redeemed to adore his passion; which, bitter as it was, (for never was forrow like unto his forrow!) extorted not one repining or complaining word from him. He was oppressed, and he was afflicted; yet he opened not his mouth. He was brought to the cross, all meekness and

quietness, as a lamb to the slaughter; and

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as a sheep before her shearers, that liveliest DISC. portraiture of refigned innocence, is dumb, III. so opened he not his mouth, before his malicious persecutors. In his humiliation his judgment was taken away; the judge of all the earth was condemned by one who acknowleged him to be guiltless; and though a person of such high and unspeakable dignity, that neither men nor angels can declare the manner of his generation, yet he shared with us the lot of mortality, and tasted death for every man; he was cut off from the land of the living, for the transgression of the people was he fmitten. He, whose style is, " the Lord "our righteousness," died with the wicked, and the possessor of heaven and earth was beholden to the rich for a grave. Although he had done no violence, neither was there deceit in his mouth, for in his person mercy and truth met together, yet it pleased the Lord to bruise him, as one made fin for us, though he himself knew no fin; he hath put him to grief, that we might rejoice evermore, seeing he made . his

Disc. his foul an offering, and was accepted of the Father, as a full, perfect, and fufficient facrifice, oblation, and fatisfaction, for the fins of the whole world. Accordingly, the debt man had contracted being difcharged, his fubstitute was released from the prison of the grave, and ascended into his glory, where he reaps the fruit of his labours. For now he fees his feed, the generation of the faithful converts adopted into his family, and made his children; he has prolonged his days and those of his spiritual offspring, for ever and ever; and the pleasure of the Lord, the work of man's falvation, prospers gloriously in his hands. He fees the numerous iffue of the travail of his foul in those bitter pangs it endured upon the cross; and esteeming it an ample recompence for them all, is fatiffied, and filled with joy. By the knowlege of his heavenly doctrine, to be preached in all the world, shall the righteous servant of Jehovah justify an innumerable multi-

> tude of all nations, and kindreds, and people, and tongues, who, like the spangles

of early dew, or the stars of the firma- Disc. ment, shall shine evermore by communications of his glory; for he has borne their iniquities, and done away their fins. Therefore, the multitudes of the nations are given him for the portion of his inheritance, and the strong and mighty kingdoms of the world, rescued from the tyranny of Satan, shall become his; because for them, though they knew him not, he hath poured out his foul unto death, and was numbered with transgressors and malefactors, and bare the fin of Adam and all his posterity; and being hereby exalted to the throne of God, there continueth ever to make interceffion for you, and for me, and for all transgressors. bas and iso ino

This view of things so affected the nobleman, and the love of his Saviour thus dying for him took such entire possession of his soul, that when, by the direction of the same good Providence that superintended this whole affair, "they came," as they journeyed on, "to a certain water, he

" faid,"

III.

Disc. " faid," in transport, " fee, here is wa-" ter; what doth hinder me to be bap-" tized into the name of this JEsus, whom " thou preachest? And Philip faid, If thou " believest with all thine heart, thou may-" est. And he answered, and said, I be-" lieve that JEsus is the Son of Goo. " And he commanded the chariot to stand " Rill, and they went down both into the water, both Philip and the eunuch, and "he baptized him. And when they were " come up out of the water, the Spirit of the Lord caught away Philip, and the " eunuch faw him no more." How eareful ought we to be to fnatch, and improve to the utmost, every opportunity of making our calling and election fure? How watchful, lest the day of falvation pass unheeded away, and the Sun of Righteousness set upon our impenitence and unbelief? Philip had other work in great abundance to do, and one fermon had converted the nobleman. "He went on his way rejoicing," full of joy in the Holy Ghost; and he who came from Ethiopia, Lord treasurer

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to queen Candace, made his entrance into DISC. it again in a far different character, that of III. an Apostle of Jesus Christ; for as such, the ecclefiaftical historians inform us, he was commissioned to preach the Gospel to his countrymen, the truth of which he finally sealed with his blood. In heaven he again beholds the face of his own paftor, and father in Christ. Numbered with the faints of the most high in glory everlasting, with what pleasure do they now look back upon the time they fpent together in the chariot, over the LIII chapter of Isaiah; that small portion of time, productive of fo much never ending joy and comfort to them both ! day a mid short planegille . an.

And now, let us make a fuitable application of this delightful and profitable part of facred story.

When therefore we behold this great man laying aside the cares of state, turning his back on the pomps and vanities of a court, and setting out from a far distant land

a Jortin's Remarks on Eccles. Hift. Vol. I. p. 304.

Disc. to pay a visit to the temple at Jerusalem. learn we duly to prize the inestimable blesfings of church communion. The hill of Sion is a fair place, the joy of the whole earth. On its top, filent and refreshing as the dew, descend the influences of heaven, and the benedictions of eternity: at it's foot break forth the fresh springs of divine grace, fending abroad the waters of comfort into every land. The Lord hath chosen Sion to be an habitation for himfelf; he hath reared his throne of glory in the midst of her, and made her to be the residence of his Spirit. The Lord is in his holy temple. There will he be found of such as diligently feek him: there is he to be worshipped with holy worship: there is offered the morning and evening facrifice of prayer and thanksgiving, rendered acceptable through the meritorious righteoufness of the Redeemer, that sweet incense which accompanies the prayers of all faints to the throne of grace: there the light of evangelical doctrine goeth not out : and

there is fet forth the shew-bread of eternal

life.

life. Who can wonder at the melting Disc. ftrains poured forth by devout and holy fouls, excluded, in calamitous times, from a participation of fuch invaluable privileges? "O how amiable are thy dwel-"lings, thou Lord of hofts! My foul " longeth, yea even fainteth for the courts " of the Lord; my heart and my flesh cry " out for the living God." How happy is our lot, who have not a journey from Ethiopia to take, in order to worship at lerufalem, but hear the daily call of the church founding in our ears; "Come " unto him all ye that labour and are heavy " laden, and he will give you rest." Bleffed are they who know the joyful found, and fuffer no indulgence, no amusement. no employment, to prevent their accepting fo friendly and loving an invitation.

Let a fight of this nobleman's great love of the Scriptures, thus rewarded by a manifestation of the Messiah to him, stir us up to aspire after the same reward, by a like ardent desire of understanding those holy Vol. 11. F books,

III.

Disc. books, which, when understood, will not fail to lead us to Christ. " He is the end " of the law: and to him give all the pro-" phets witness:" so that whether Philip had found the nobleman reading in one or the other, he would have "begun at the " fame Scripture, and preached unto him " Jesus." And the minister of Christ, who writes after his copy, shall do well. He may not perhaps be able to explain the whole: but shall he therefore explain none? He may err in the interpretation of particulars, and fancy he finds Christ where he is not to be found; but is not this better than, by ceasing to interpret, to preclude the possibility of finding him where he certainly is? If the doctrine deduced be according to the analogy of faith, the fermon will be edifying, even although the exposition should not be quite exact, as is often the case in the homilies of the Fathers; which, with all their inaccuracies, no one can read without being a better man; because, whatever part of the Scriptures be the subject, the reader is always fure STATION

fure to find some point of Christian faith Disc. or practice explained and enforced. But if 111. the application of the Scriptures to Christ and the concerns of his church be rejected, because some are unskilful in making it, an argument is drawn from the abuse of a thing against it's use; the opinion and practice of the church for 1700 years fet afide; the Bible sealed up; and the Christian commences lew: for what is the characteristic and fundamental error of that unhappy people, but the not discerning lefus of Nazareth in the Scriptures of the OLD Testament? If the ministers of the Gospel would make the hearts of their hearers to burn within them, it must be by an imitation of their bleffed Master, who wrought that effect on the two disciples going to Emmaus, by " expounding unto "them in all the Scriptures the things " concerning HIMSELF-Did not out " hearts burn within us, while he talked " with us by the way, and while he open-"ED to us the SCRIPTURES?" Permit me to recite a short passage from the writings

Disc. tings of the learned and pious Bishop Andrews, who thus accounts for the fynony-III. mous use of the words prophefying and preaching, in the New Testament language. "We (fays he, that is, the ministers of the "Christian church) do prophesy, as it "were, the meaning of antient prophe-"cies: not make any new, but interpret the " old well: take off the veil from Moses's " face, find Christ and the mysteries of the "Gospel under the types of the law; ap-" ply the old prophecies, fo as it may ap-" pear that the spirit of prophecy is the " testimony of Jesus. And he is the best " prophet now, that can do this best "."

> But the history we have been considering recommends more peculiarly to our frequent perusal, and deepest meditations, that portion of holy writ, which was made the instrument, in St. Philip's, hands of bringing the Ethiopian nobleman to the knowlege and faith of Christ, the LIII^d chapter of Isaiah; a chapter, no less re-

> > Serm. on Acts 11. 16. et feq.

markable

markable for the mighty and wonderful Disc. change effected by it in the heart of another nobleman, of our own country. For in the fermon preached at the funeral of that extraordinary finner, and as extraordinary penitent, the Earl of Rochester, we find the following striking and affecting relation. "This estate of mind continued " till the LIII chapter of Isaiah was read " to him, wherein there is a lively descrip-"tion of the fufferings of our Saviour, and " the benefits thereof; by the power and " efficacy of which, affifted by his holy " Spirit, God so wrought upon his heart, " that he declared, the mysteries of the pas-" fion appeared as plain to him, as ever " any thing did that was represented in a " glass; so that the joy and admiration, " which poffeffed his foul upon the read-" ing God's words to him, was remarkable " to all about him; and he had so much " delight in his testimonies, that he beg-" ged the same might be read to him fre-" quently; and was unfatisfied, notwith-" standing his great pains and weakness, cc till

Disc. " till he had learned the Lill chapter of "Isaiah without book." Let us there-III. fore at all feafons, but more especially at the present, by a frequent perusal of this wonderful chapter, recollect our thoughts, and compose our spirits, and soften our hearts, and mortify our passions, and fix our affections on him who loved us, and for our fakes fasted, and mourned, and wept, and lived poor, and died forfaken. " Let us also go, (as St. Thomas once said) " that we may die with him;" that being baptized in the baptism of repentance, as the eunuch was by Philip in the water, we may die to fin, and arise, as he did, to newness of life, with our understandings prepared to receive, our hearts to love, and our tongues to publish the truth; our hands to work out our falvation, and our feet to run with delight the way of God's commandments, though it lead us through the valley of the shadow of death. we shall go on our way to heaven rejoicing in hope, and become patient and refigned under all the tribulations we can suffer, for

our

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our hope's fake. A mournful Lent shall Disc. terminate in a joyful Easter; and every tear be wiped away at the resurrection of the just; when we shall meet St. Philip and his convert, with all those who, having performed their appointed penance in this world, are admitted to the communion of the church triumphant; to which God of his infinite mercy vouchsafe to bring us all, through the merits and mediation of Jesus Christ, the Saviour of sinners, the end of the law, and the fulness of the Gospel.

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DISCOURSE IV.

JESUS RISEN.

LUKE XXIV. 34.

The Lord is rifen indeed.

Our meditations, for this week past, Disc. have been employed on the forrows and sufferings of the Son of God, undergone for the sins of the world. We have viewed him sold, betrayed, denied, mocked, scourged, reviled, and evil intreated, crowned with thorns, and nailed to the cross; from thence taken down, and laid in the grave, as a man that had been long dead; a large stone placed at the mouth of the sepulchre, properly sealed, and the watch carefully set. During the solemn commemoration of those days, in which the Bridegroom was thus taken away, the

Disc. mirth of tabrets hath ceased, and the noise

Iv. of them that rejoice hath given place to
the penitential accents of grief and lamentation. For a little season, even the sacred
music of the church hath not been heard;
but her harp also, like that of holy Job,
"hath been turned to mourning, and her
"organ into the voice of them that
"weep ";" while either, with one of the
Maries, she hath stood under the cross, or
watched, with the other, at the grave of
her Lord.

But as a woman, who in her travail hath forrow, because her hour is come, yet afterward remembereth no more the anguish, for joy that a man is born into the world; with such unseigned exultation do we on this day celebrate the second birth of the holy Jesus, from the tomb; by which he realized to his desponding disciples, in a peculiar manner, one of his own beatitudes; "Blessed are they shall be comforted!" Blessed are

they, who have mourned for the death of Disc. Christ, and the fins which occasioned it; for they are the persons, who will be comforted by the tidings of his refurrection; their forrow will indeed be turned into joy, when they hear that their warfare is accomplished, that their iniquity is pardoned; fince he, who died for their fins, is risen again for their justification. Deservedly, therefore, hath this ever been efteemed the queen of festivals, worthy to give laws to the rest, to appear at the head of the holy band, crowned with everlasting joy, and hailed by incessant Hallelujahs. For now it well becometh us to obey that injunction, iffued of old from the Lord, by his prophet Isaiah; "Sing, O ye hea-"vens, for the Lord hath done it; shout, " ye lower parts of the earth, break forth " into finging, ye mountains, O forest and " every tree therein; for the Lord hath re-" deemed Jacob, and glorified himself in "Ifrael "." Let fongs of praise, therefore, fill the heavens, from the comforted spirits

Disc. of just men made persect, of patriarchs, and prophets, and faints, upon this triumph of their God, whom they waited for. Let the inhabitants of the earth diffuse in loud acclamations the glorious name of the mighty conqueror, who, by bis refurrection, hath procured and given an earnest of their own. Let mount Sion and all her fifter churches break forth into finging, and utter the praises of him who hath delivered them from the curse of the law. and from the guilt of fin, and from the power of the second death, as well as from the dominion of the first. Let the Gentile world, and every tree of righteousness planted therein, burst out into fruits of praise and thanksgiving for this great manifestation of the power and glory of God, in the redemption of our nature from the grave. Such be the joy produced in heaven and in earth, among angels and men, Jews and Gentiles, by the tidings of this day, "The Lord is rifen indeed."

> The province allotted me at present is, to display the grounds and reasons of this general

general joy, or to state the evidence for the Disc. fact which gives occasion to it, namely, IV. the resurrection of Jesus our Lord, from the dead; which being the key-stone of the Christian fabric, and the foundation of all our hopes, it must always be a task no less profitable than delightful, to establish so important and comfortable a doctrine upon its proper basis.

The evidence for the resurrection of Christ is of two kinds, predictive and historical. From the Old Testament it appears that Messiah was to rise; from the New, that Jesus of Nazareth did rise, and therefore is the Messiah.

Among the predictive witnesses, the first place is due to that ancient and venerable order of men, styled Patriarchs, or heads of families, whose lives and actions, as well as their words, were descriptive of the person in faith of whom they lived and acted, instructing, interceding for, and conducting their dependents, as representative prophets,

Disc. prophets, priests, and kings; looking forward unto the author and finisher of their faith and our's, who, by dying and rifing again was to exhibit to the world the divine fulness of all these characters; to teach, to atone, to reign; to bruise the ferpent's head; to comfort the fons of Adam concerning the work and toil of their hands; to gather, and to bless the nations. The extraordinary incidents, with which the history of these holy persons aboundeth, the frequent revolutions of their affairs from the depth of advertity to the height of prosperity, brought about by the remarkable interpolitions of heaven in their favour, naturally direct our attention to parallel circumstances in the after difpensations of God, to which foregoing ones were defigned to bear testimony. In this light, the history of Isaac, intentionally offered in facrifice, and received again from the dead, in a figure; of Joseph, fuffering persecution from his brethren, and by them fold into the hands of strangers, but afterwards taken from prison and from

nour, and becoming the preserver of men; and, under the Mosaic dispensation, the history of David, anointed to the kingdom, but wading through a sea of troubles and forrows to the possession of it; of Samson arising at midnight, dismantling the fortifications of the city where he was confined as a prisoner, and leading captivity captive; together with the accounts of many other temporal faviours and deliverers raised up to Israel in time of need, to rescue them from the oppression of their enemies; all these histories have been, from the beginning, confidered as bearing an aspect to the exaltation of mankind from misery and shame to felicity and glory, through the sufferings and resurrection of the Son of God, the champion of

the church, and Redeemer of the world.

And confidered in this view, they will always afford matter of instruction, of won-

der, and delight, to the pious and discern-

ing Christian.

from judgment, exalted to power and ho- Disc.

Disc.

In the class of the predictive witnesses of our Lord's refurrection, the second place is claimed by the Law. Nor will it's claim be disputed by any one, who shall reflect, that it prophesied until John, executing the office of a school-master, to lead men. by material elements and rudiments, to an apprehension of the spiritual ideas signified and conveyed thereby, until the Baptist fucceeded it in that office; who, pointing to Jesus as he walked, spake the language of it's institutions, when he faid, "Behold "the Lamb of God, which taketh away " the fins of the world." And indeed, when, after the facramental atonement made by the death of the innocent victim. we see the Levitical high priest arrayed in the garments of glory and beauty; when we behold him purifying all the parts of the figurative tabernacle with blood, and then entering, within the veil, into the holiest of all, to present that propitiating blood before the offended Majesty of heaven; is it possible, even though an apostle had not applied all these circumstances for

us, to detain the imagination a moment DISC. from fixing itself on the great high priest of our profession; the plenary satisfaction made on the cross; his resurrection in an immortal body, no more to stand charged with fin, no more to fee corruption; the purification of the church by his precious blood; his ascension into heaven, and intercession for us, in the presence of God? Again, when we read the command given to the priest, that on the morrow after the fabbath he should wave a sheaf of the first fruits', as an earnest and sanctification of the future harvest; doth it not immediately suggest to us, that on the same day, on the morrow after the fabbath. Christ arose from the dead, and became the first fruits of them that flept, the fanctification and earnest of that harvest which shall be at the end of the world; at which time he, who, in the days of his flesh, went on weeping, a man of forrows, and acquainted with grief, bearing forth the precious feed of the word of life, shall doubtless come again

Levit. xxxIII. 11.

IV.

Disc. with rejoicing, bringing his theaves with him. Nor can we, it is apprehended, perufe the account of the flowering Rod of Aaron, deposited in the most holy place, for a perpetual memorial of the investiture of the priefthood in him and his family. without being led to reflect on the aftertainment of the eternal Melchisedekian priesthood to the person of Christ, by the reflorescence of that mortal part, which he drew from the frem of jeffe, and which hath now taken up It's refidence in heaven itself, being an everlasting memorial to God and man, of the true and availing priesthood and intercession of the holy Tefas.

> Next to the Patriarchs, and the Law, the Prophets press for admittance, to deliver their testimony; "for the testimony of " Jefus (as faith the angel in the Revela-" tion) is the spirit of Prophecy "." Some of these give their evidence in the antient way of figure and emblem; others, with

d See Numb. xvis.

e Rev. xix, 10.

less referve, in express literal declarations. Disc. Of the former kind is that of Jonah, devoted for the fafety of the veffel in which he failed, detained three days in what he flyleth " the belly of hell," and then reflored to the world again, to preach repentance to the heathen; circumstances too plain and Ariking to need any comment, after that given by our Lord himfelf; " As Jonas was three days and three " nights in the whale's belly, so shall the "Son of man be three days and three " nights in the heart of the earth"." Of a like nature is that vision of Zechariah s. in which he feeth Joshua the high priest clothed with filthy garments, which are taken from him, and he is clothed with change of raiment, and other facerdotal ornaments, denoting the purity and glory of Chrift, when our iniquity passed from him, and he arose, without fin, unto falvation. And thus again, the prophecy of Haggai, that the " glory of the latter " house should be greater than that of the

Matt. x11. 40. See Zechar. 111. G 2 former

IV.

Disc. " former'," is as true of the temple of our Lord's body, after his refurrection. compared with that before his death, as it is of the fecond material temple, compared with the first, on account of the presence of God incarnate in the one, which was not in the other. Hosea delivers a prediction of the restoration of the church then oppressed and afflicted, in terms literally applicable to the virtual refurrection of the members in the Head of the church .-" Come and let us return unto the Lord; " for he hath torn, and he will heal us; "he hath smitten, and he will bind us "up; after two days he will revive us; " in the third day he will raise us up, and " we shall live in his sight i." But Isaiah is very explicit, and faith, in the person of Christ addressing himself to the church; "Thy dead men shall live, together with " my dead body shall they arise; awake, " and fing, ye that dwell in the dust, for " thy dew is as the dew of herbs, and the

iornici *

See Zecher in.

Haggai II. 9. Hofea vi. 1, 2.

e earth

" earth shall cast out the dead "." And Disc elsewhere, discoursing of the Messiah, he foretelleth expressly, that " when he had " made his foul an offering for fin, he " should see his seed, he should prolong " his days, and the pleasure of the Lord " should prosper in his hands; that he " should see of the travail of his soul, and " be fatisfied; that because he had poured " out his foul unto death. God would af-"terwards give him a portion with the " great." I shall close the predictive evidence with the famous passage from the xvith Pfalm. "Thou wilt not leave my "foul in hell, neither wilt thou fuffer thy " holy one to fee corruption: thou wilt "hew me the path of life;" where, as St. Peter affureth us, in his fermon, Acts 11. David spake not in his own person, but " being a prophet, and knowing that God "had fworn with an oath to him, that of " the fruit of his loins, according to the " flesh, he would raise up Christ to sit upon " his throne, he seeing this before, spake

Ifai. xxvi. 19.

Disc. " of the refurection of Christ, that his soul

was not left in hell, neither did his fiesh

left eoffuption."

A fact of to extraordinary a nature as the refurrection of a body from the dead, predicted, as we have feen, at fundry times and in divers manners, by the Patriarchs, the Law, and the Prophets, cannot be supposed to have happened without sufficient witnesses of it's accomplishment. These are now to be collected, and made to pass in due order before us.

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And first, we shall cite Heaven and Earth to give in their evidence; for both of them perceived the power of their Lord at his rising, and both proclaimed it to the inhabitants of the world, by those awful signs and appearances, which ushered in the morning of the resurrection. At the time fore-appointed in the divine counsels, "the angel of the Lord descended from heaven," bringing with him a strange and more glorious day-spring, his brightness

ness covering the heavens, and enlighten- DISC. ing the world. " His countenance (faith "St. Matthew) was like lightening, and " his raiment white as fnow;" all purity, and joy, and triumph, and glory. At this manifestation of splendor and majesty from heaven, the earth trembled and quaked, as declaring itself unable any longer to detain the body which had been committed to it for a little feafon. 44 Behold, there was a " great earthquake; for the angel of the "Lord descended from heaven, and came s and rolled back the stone from the door, " and fate upon it." At the instant of this universal commotion, the bleffed Jefus, awaking right early from that which was but a fleep to him, and will be no more to us who believe in him, left the bed of death. He spole, and came forth, almighty, all glorious, fresh as the light of the morning, as a bridegroom proceeding out of his chamber, as a frong man prepared to run his course; and faying, or feeming to fay, "I am he that liveth, and " was G 4

GERIN

Disc. " was dead, and behold, I am alive for

The next witnesses which appear in fayour of the refurrection, are the holy Angels. For as the devout women, who came betimes in the morning, with a pious but needless care, to perform the last instance of duty and affection to the body of their Lord, were much perplexed at what they faw. lo. two of the inhabitants of heaven. ever rejoicing to minister to the heirs of falvation, appeared in robes of glory, and reproved them for expecting to find their master among the tombs, as if it were posfible that he should be holden of death, who was to give life to all. "Why feek wive the living among the dead? He is " not here, he is rifen. Remember how " he spake unto you, when he was yet in "Galilee, faying, the fon of man must be delivered into the hands of finful men. " and be crucified, and the third day rife I am be that liveth, and

m Rev. 1. 18.

[&]quot; again."

"again"." As if they had faid, " How Disc. "long will ye be ignorant of the divine Iv. "dispensations concerning the Messiah, " and continue feeking the Lord of life in " the regions of death? He died, indeed, " unto fin once, as he told you he should; "but do you not bear in mind what he " told you at the fame time, that after " payment of the debt, he should be re-"leafed from prison, naming the very day " of his discharge, the third day, which "is now come. He is rifen, as he faid; "and being so risen, he dieth no more, " death hath no more dominion over him. "nor hath he any farther connections with "mortality." The same heavenly messengers were feen by Mary Magdalen in the fepulchre, arrayed in white, and fitting, the one at the head, and the other at the feet, where the body of Jesus had lain. The grave was now rendered a scene of joy and triumph, where Christ had overcome the sharpness of death; and where, from thenceforth, the bodies of the faithful

Luke xxiv. 5.

Disc. rest in peace, under the care of heaven, till

Iv. the general resurrection; when they shall

become as the angels of God, and shall

"walk with him in white"."

As one fet of witnesses descended from above, to bear testimony to the resurrection of Jesus, so others ascended, for the same purpose, from the lower parts of the earth. For "many bodies of faints which slept " arose, and came out of their graves after " his refurrection, and went into the holy "city, and appeared unto many "." The astonishment produced in Jerusalem by the fudden appearance of these new and unexpected evidences, is more eafily conceived than expressed. We may only observe, that if this fact had not been as the Gospel represents it, it must have exposed the inventors of the tale to utter fcorn and contempt, and proved the ruin of the cause which it was intended to support.

But it is time to alledge the many ap-

· Rev. 111. 4.

P Matth. xxvII. 52.

the there arts of vienth's and

pearances

pearances of Christ himself, after his resur- DISC. rection, to Mary Magdalen apart; to the other devout women with her; to the two poing to Emmaus; to St. Peter, to St. lames, to the eleven; to "above five hun-"dred brethren at once;" to St. Stephen, just before his martyrdom; and to St. Paul, at his conversion. And so far were these witnesses of the appearances of Christ from being credulous, that they were altogether steptical; God having in a wonderful manner provided for the confirmation of our faith, by fuffering them to doubt. For not only the reports of those who had seen him were difbelieved by those who had not, but when he presented himself in the midft of the eleven, they could not credit their own fenfes. And when all the rest were convinced, Thomas still stood out, till ocular and palpable demonstration forced from him that ever memorable confeffion, MY LORD AND MY GOD! "Thus was there no capacity of mankind, " no time, no place, but had visible proof " of the resurrection of Christ. He appeared

" peared to men and women, to clergy and Disc. " laity, to finners of both fexes; to weak "men and to criminals, to doubters and "deniers, at home and abroad, in public " and in private, in their houses and their "journies, unexpected and by appoint-"ment, betimes in the morning, and late " at night, to his disciples in conjunction, and to them in dispersion, when they " did look for him, and when they did "not; he appeared upon earth to many, " and to St. Paul and St. Stephen from " heaven. So that we can require no greater testimony than all these are able to give " us, who faw for themselves and for us too; that the faith and certainty of the " refurrection of Jesus might be conveyed " to all ages and generations." were convinced, Thomas that Road out,

To enable the apostles thus to convey it, the Spirit of truth himself set his seal to this article of our creed, by coming down upon them on the day of Pentecost, and bestowing on them wisdom to teach, power to confirm, and patience to suffer for the doctrine

doctrine of the refurrection, until, con- DISC. verted by their preaching, the nations of the earth bore universal testimony to the reality thereof. For that "a religion " which taught men to be meek and hum-" ble, disposed to receive injuries, but not " to do any; a religion which gave coun-" tenance to the poor and lowly, at a time "when riches were adored, and ambition " and pleasure had possessed the hearts of "all mankind; that fuch a religion in " fuch an age, by the fermons and con-"duct of fishermen, men of mean breed-"ing and illiberal arts, should so speedily " triumph over the philosophy of the "world, and the arguments of the subtle, "and the discourses of the eloquent; the "power of princes and the interests of " states, the inclinations of nature and the "blindness of zeal, the force of custom " and the folicitation of paffions, the plea-" fures of fin and the bufy arts of the de-"vil; that is, against wit and power, su-" perstition and wilfulness, fame and mo-"ney, nature and empire, which are all " the

Disc. " the causes in this world that can make a " thing impossible; this, this is to be af-" cribed to the power of God, and is the " great demonstration of the resurrection " of Jesus. Every thing was an argument " for it, and improved it; no objection " could hinder it, no enemies destroy it; " whatfoever was for it made the religion to increase; whatsoever was against it " made it to increase. If the Christians " had peace, they went abroad and brought " in converts? if they had perfecution, the " converts came in to them. In prosperity, "they allured and enticed the world by " the beauty of holinefs; in affliction and "trouble they amazed all men with the " fplendor of their innocence, and the glo-" ries of their patience. Quickly there-" fore it was, that the world became disci-" ple to the glorious Nazarene, and men " could no longer doubt of the refurrec-"tion of Jesus, when it became demon-" strated by the certainty of those who saw " it, and the courage of those who died "for it, and the multitude of those who

" believed

"believed it; who by their fermons and Disc.
"their actions, by their public offices and Iv.
"discourses, by festivals and sacraments,
"by arguments of sense and experience, by
"reason and religion, by persuading ra"tional men, and establishing believing
"Christians, by their living in the obe"dience, and dying for the testimony of
"Jesus, have greatly advanced his king"dom, and his power, and his glory, into
"which he entered, upon his resurrection
"from the dead."

Thus we have taken fuch a view, as the usual time allotted to discourses of this

Bishop Taylor's Moral Demonstration of the Truth of Christianity, republished, fince this Discourse was written, by a learned and amiable prelate of our church. May it meet with the success it deserves; for no tract ever came from the pen of man, better calculated to dispel those doubts and difficulties which may arise in the mind of a believer, or to work conviction and conversion in that of the unbeliever, who can bring himself to give it a fair and attentive perusal. This has ever appeared to me to be it's true character, since the hour when, with equal surprize and pleasure, I sirst met with it, where it so long lay hidden from the sashionable world, in the Ductor Dubitantium.

Disc. kind will allow us to take, of the evidence for our Lord's refurrection, predictive and historical; to the completion of which, it is hard to conceive any thing wanting, unless it were the testimony of the adversary. to the truth of the disputed fact, by the futility of an objection started to overthrow it. And with this proof likewise the Roman guard, under the direction of the Jewish rulers, has thought proper to furnish us. "The disciples, say they, came " by hight, and stole him away, while we " flept." The disciples came and stole the body! They, who all forfook their mafter at his apprehension, and fled; they, who from that time, had absconded, for fear of the Jews, without hope, without courage, without contrivance, became all at once fubtil in counsel, and daring in execution. They projected a plan to difplace the guard, break the feal, remove the stone, and rescue the body, in order to perfuade the world, that their mafter was risen from the dead. And all this they effected, not with the precipitation of men engaged

engaged in a bad defign, who feared a dif- Disc. covery, and would therefore have hastily IV. feized the body, wrapped as it was in the fepulchral vestments; but with all the composed sedulity of domestics, carefully disentangling it from the linen clothes, and then depositing them in the exactest order. It is now proper to enquire, where were the foldiers appointed to watch the fepulchre, all this while ? What were they doing? The answer is ready; they were afleep. Notwithstanding the rigour of the Roman discipline, and the care that would doubtless be taken to select proper men upon this great occasion, yet the disciples came and stole the body, "while they " flept." But did they indeed fleep? Did they all sleep? Determine then, ye Jews and infidels, what degree of credit is due to the testimony of men concerning what happened, when, by their own confession, they were asleep! This idle tale, which thus carries it's own confutation with it, could have been the offspring only of a corrupt and infatuated Sanhedrim, to whom VOL. II. the

Disc. the watch told what had happened-not that the disciples came and stole the body while they flept-but that, while they were half dead with fear, at beholding the heavens around them in a blaze of glory, and feeling the earth under them trembling from it's centre, the Galilean arose from the dead, to the confusion of all his enemies. But to stifle this evidence, and prevent the report from spreading, the foldiers had large money given them by the chief priests (and indeed the work deserved the wages) to propagate a story so abfurd and shameless, that instead of invalidating the truth of the refurrection, it is of itself sufficient to make any man believe it. who was before determined to the contrary, a comment of the conf. His work and entitled in second with a solution from

If therefore the patriarchs, the law, and the prophets; if heaven and earth; if angels from above, and the dead from beneath; if the appearances of Christ himself on earth and from heaven; if the Spirit of truth, with all his gifts and graces;

if the miracles of the apostles, the lives Disc. of faints, the fufferings of confessors, and IV. the deaths of martyrs; if the conversion of the world to the faith of a crucified Saviour, without power, wealth, or learning; if the church, with the antiquity, universality, and consent of her institutions and services for above seventeen centuries. from the day on which Christ was first feen by the eleven after his refurrection, to this hour, in which we are now affembled for the commemoration of it; and lastly, if the objections of the adversary establishing the truth which they were intended to subvert; that is to say, in one word, if all the evidence which God can give, or man receive, be sufficient to prove a matter of fact; then may we evermore rejoice, and evermore let us therefore rejoice, in all the glorious consequences of the proposition in the text-" the Lord is rifen indeed."

if the miracles of the aportles, the lives Disc. of friats, the full crings of confesions, and tro. the deaths of maryes; if the convertion of the world to the faith of a crucified Savi ur, without power, weekth or learning; if the viewch, with the actionicy, offiverality and content of intrinsications and forvices for above, feventeen conturies, from the day on which Charle was furth iten by the cleven after his relationing this figur, in which we are now, affembled for the compensation of it; and laftly, if the objections of the advertacy eftablish ingethe truth which they were intended, to the reget; that us to fay, in one word, if all the evidence which God can give, on man receive, be fufficient to prove a matter of f. F. then mky we evermore rejoice, taid evermore let es therefore rejoico, in all the elections contequences of the proposition in the revitation and Lord is rike indeed." 127 with what the life out

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THE RESURRECTION OF THE BODY.

be changed concerning him . nor on a pri-

PHIL. III. 20, 21.

From whence also we look for the Saviour,
the Lord Jesus Christ; who shall change
our vile body, that it may be fashioned like
unto his glorious body, according to the
working whereby he is able even to subdue
all things to himself.

THE text treats of a most amazing Disc.

change to be one day wrought in v.

the bodies of men, as also of the person
who is to effect it, namely, our Lord Jesus Christ. And indeed, "we trusted it
had been he who should have redeemed
Israel from all his troubles." But are
we "strangers in Jerusalem, and know not
H 3 "the

Disc. " the things that have come to pass there " within these days;" that this same Jesus, falfely accused, through envy, by the nobles of Judah, has been cast into the den of lions, with a stone brought and laid upon the mouth of the den, and fealed with a fignet, that the purpose might not be changed concerning him , nor any poffibility remain of his escaping from thence? In this state, he is by no means able to perform the great work ascribed to him in the text. For it must be observed, that though he be indeed God over all, he is not the Saviour, without his Humanity. Though the raising the dead be an act of Omnipotence, and confequently one which must be wrought by his Divinity, yet it is not Jefus Christ that does it, unless the Divinity does it in Jefus. And thus the text runs - " We look for the Saviour, the " Lord 'fefus." But from whence do we look for him? From the sepulchre? No: from heaven; "Our conversation is in es heaven, from whence we look for the

² Dan. vt. 17.

[&]quot; Saviour."

" Saviour." Surely then " the God whom Disc. " he ferved has delivered him from the " power of the lions "." Surely " the king " has fent and delivered him, the prince of "the people has let him go free"." "He " is escaped as a bird out of the snare of " the fowler : the fnare is broken, and he " is delivered "," and fled away towards heaven. For how should a person, once laid in the grave, come from heaven, unless he were first rilen, and ascended thither? Four days ago he was carried captive into the kingdom of death, and confined in that strong city, the grave; and now we look for him to come from heaven. For thus doth the prophet Isaiah most magnificently describe him returning to his capital, from the land of the enemy, after his passion; "Who is this that "cometh from Edom, with died garments " from Bozrah; this that is glorious in his "apparel, travelling in the greatness of his "ftrength? I who speak in righteousness

Dan. v1. 22, 27.

[·] Pf. cv. 20.

⁴ Pf. cxxiv. 7.

Disc. " mighty to fave "." Well therefore may we "look for the Saviour from heaven," for there most certainly he is. And from thence, as the text affirms, he shall as certainly come, to raise us. He who died on the cross to redeem, who rose from the sepulchre to justify, and who sent his Spirit from heaven to fanctify our fouls, he, even he, shall come to glorify our bodies, and finish his work. And then shall we hear "from the throne the voice of mighty "thundrings, faying, it is done. I am " Alpha and Omega, the first and the last, " the beginning and the end. I will give " unto him that is athirst of the water of "life freely." May we not therefore address the world in the words of Moses's divine Song, and fay, "Give ear, O ye "heavens, and he will speak; and hear, "O earth, the words of his mouth. His " doctrine shall drop as the rain, and his " fpeech shall distil as the dew';" for, as it is elsewhere written, his "dew is as the " dew of herbs, and the earth shall cast

desim .

[·] Ifai. Lxtii. 1. Deut. xxxii. 1,

"out the dead." The dew, like himself, Disc. arises from earth, but we look for it from v. heaven; "from whence also we look for "the Saviour, the Lord Jesus Christ, who "shall change our vile body, that it may be fashioned like unto his glorious body, "according to the working, whereby he "is able even to subdue all things to him-"self."

Let us then confider Christ coming from heaven as a Saviour.

Man confifts of two parts, both of which stand in need of a Saviour, because both sell, and became subject to the destroyer. The salvation here spoken of is plainly the salvation of the body, not excluding that of the soul, but perfective of it. For if Christ be here denominated a Saviour, because he comes to change the body, then is he here spoken of as the Saviour of the body, which he comes to change. Now, a Saviour is one that delivers us from our

8 Ifai. xxv1. 19.

" enemies,

V. "up an horn of falvation for us,—that we "should be saved from our enemies."

But the enemy that destroys the body is death, and therefore the body cannot be saved from that enemy without a resurrection, nor can Christ be it's Saviour, unless he raise it from the dead. But the apostle here styles him the Saviour, with respect to the body; therefore he will be it's "resurrection and it's life, and whosoever believeth in him, though he were dead, "yet shall he live."

Indeed, the work of redemption is left unfinished, if this be not the case. For notwithstanding the sufferings and resurrection of Christ, "the whole creation groaneth, and travaileth in pain together, until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body."

h Luke. 1. 69-71. Rom. viii. 22.

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This, and this only, crowns and makes ef- Disc. fectual the labours of the Redeemer. " For "this end (fays the apostle) Christ both " died, and rose, and revived, that he might " be Lord, both of the dead, and of the "living k." And again, " he hath ap-"pointed a day in which he will judge "the world by that man whom he hath "ordained; whereof he has given af-" furance unto all men, in that he raised "him from the dead !." Christ was incarnate that he might die, he died that he might rife, he arose that he might ascend, he ascended that he might take possession of his kingdom, and he took possession of his kingdom that he might raise the dead, and judge the world. "The God of our " fathers (fays St. Peter) raised up Jesus, " whom yeslew, him hath God exalted with "his right hand"-for what end ?-" To "be a prince, and a Saviour"." He therefore that has "done so great things for us " already, whereof we do rejoice, yea, and

k Rom. xiv. 9.

m Acts v. 30.

¹ Acts xvII. 31.

[&]quot; will

Disc. "will rejoice," will never leave us in our

v. enemy's hand, but "shall reign till he has

"put all enemies under his feet;" and we
know, "the last enemy that shall be de"stroyed is DEATH."

124

Again. He who is eternal truth, and who promised to raise Christ, has promised to raise us. He has suffilled one part of his promise, and therefore will accomplish the other.

Nor is this all. But such is the intimate union between Christ and us, that his resurrection in effect is our's: and we are looked upon by our heavenly Father as already risen in his beloved Son. For we must consider Christ as suffering and rising, not for himself alone, but for us. We must not view him as a private person, as a single individual, but as the representative and substitute of human nature; and of all the persons in that nature; we must view him as the second Adam, containing in his loins all who are or shall be born of the will of

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God, of incorruptible feed, by spiritual re- Disc. generation; as in the loins of the first Adam lay all his posterity, afterwards born of the will of man, of corruptible feed, by natural generation. In this capacity, as furety and father of us all, he entered the grave, and lay under the arrest of death, for our fin; and in this capacity he arose from the grave, and came forth, for our instification; that as " IN Adam all died, "even fo IN Christ should all be made " alive." The words therefore, which he spake, are fulfilled; "Because I live, ye shall "live also"." For if Christ be risen in our nature, then our nature is risen in Christ; and if our nature be risen, then they who partake of that nature shall rise too. We are, as the apostle speaks, συμφυτοι, " plant-"ed together in the likeness of his death," that we may grow together " in the like-"ness of his resurrection." He for us, and we in him; that "the same Spirit "which raised the Lord Jesus from the "dead, may also quicken our mortal bo-

" John xiv. 19.

110.33

Disc. " dies "." For who amongst us ever heard of a living head joined to dead members? Now that he is joined to us is most certain. For when the foot was bruised on earth. the head from heaven cried out, as fenfible of the pain, " Saul, Saul, why perfecutest " thou ME?" The head, lifted up from the waters which had overwhelmed it. drew in the breath of the Spirit of life, to enliven and invigorate every member of the body. And though the members are, as yet, wading through those waters, and being covered with the waves, live only by their vital union with the exalted head, yet have they this promise, on which they may with confidence rely-" I, when I " am lifted up, will draw all men unto "mer." The Apostle observes, that "if "any one member be honoured, all the " members rejoice with it "." How much more must this be the case, when " the " head is become as the most fine gold, "and on it are many crowns;" when

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[°] Rom. viii. 11.

P John x11. 32.

^{9&#}x27; 1 Cor. x111, 26.

" all the kingdoms of this world are be- Disc. " come the kingdoms of our Lord, and " his Christ;" which Christ is " the head " of the church, and he is the Saviour of "the body." It is an acknowleged axiom, that as is the root, such are the branches. If then the root, though fet in dry ground, yet through the influences of heaven, and the water of life, became full of immortality, how shall not the branches partake of that immortality which the root receives only to bestow it upon them, as it is written; "The father hath given to the " fon to have life in himself, that he " should give eternal life to as many as he "has given him'." He is the root we He is the first beare the branches. gotten from the dead: therefore others, whom "he is not ashamed to call bre-"thren," shall be begotten from the dead, and declared the fons of God, as he was, by their refurrection, and the power of the Almighty. Many other Scripture illustrations of the same point might be adduced;

nddal od i f John zwit. 2.

Disc. but these are sufficient. Well then might the apostle argue, as he does, in that truly irrefragable manner; " Now, if Christ be " preached, that he rose from the dead, " how fay fome among you, that there is " no resurrection of the dead? But if "there be no refurrection of the dead. "then is Christ not risen; and if Christ " be not rifen, then is our preaching vain, " and your faith is also vain. Yea, and " we are found false witnesses of God; " because we have testified of God, that " he raised up Christ, whom he raised not "up, if so be that the dead rise not. For " if the dead rise not, then is not Christ " raised. And if Christ be not raised, your " faith is vain, ye are yet in your fins. "Then they also, which are fallen asleep " in Christ, are perished. If in this life " only we have hope in Christ, we are of " all men most miserable. But now, is " Christ risen from the dead, and become " the first fruits of them that slept." The first fruits are presented by the great high priest. " On the morning after the sabbath, es he

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" he waved them before Jehovah." Then Disc. the heavens were bowed, and the earth shook. And meet it was, when the sheaf of Joseph thus arose and stood upright, that every sheaf in the field should make obeifance'; that every knee should bow, of things in heaven, and things on earth, and every tongue confess that Jesus is Lord'; that he is the first-fruits, foreshewing, fanctifying, and infuring that future harvest, which will be at the end of the world: that he is the first fruits of them that flept, and therefore that they who are in the graves " are not dead, but fleep;" and " if they sleep in him, they shall do "well." For yet a little while, and he will call from heaven to his people, faying in the words of his prophets - " A-"wake, and fing, ye that dwell in the "dust," and let the voice of melody be heard through all the chambers of the grave: " Awake up, my glory, awake " lute and harp; awake, thou that fleepeft; " shake thyself from the dust; awake,

Gen. xxxv11. 7. Philipp. 11. 10.

Vol. ii. I "awake,

V. "joy, fing together, ye waste places of "Jerusalem, for the Lord hath comforted "his people, he hath redeemed Jerusalem. "Hath he said, and shall he not do it? "I will redeem them from death, I will "ransom them from the power of the "grave; O death, I will be thy plagues, "O grave, I will be thy destruction. Remember of the pentance shall be hid from mine eyes. I am Jehovah, and change not."

that he is the first fronts of their

But how is this falvation to be effected? The text expresses it by a change; "Who "shall change our vile body." And otherwise than by a change from the state in which it is to one very different, the deliverance cannot be wrought; since the subject of it is a body now vile. In the original it is supported that the subject of it is a body now vile. In the original it is supported that the subject of it is a body now vile. In the original it is supported that the subject of it is a body now vile. In the original it is supported that the subject of it is a body now vile. And such a fall our nature has sustained. For though the body of man was originally formed out of the earth, it was of the earth, before the curse

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of corruption was inflicted upon it. "God Disc. " created man to be immortal, and made "him an image of his own eternity." Other things were produced by the word of his power, but man by the counfel of the eternal Three, who faid, "Let us " make man." The workmanship ennobled the materials; the hand of the Almighty bestowed perfection as it passed upon them, and the creature rose under it, beautiful in his form, excellent in his glory, the most perfect image of his maker. There was no feed of corruption within, to cause disease and deformity without; no contending passions in the foul, like moths to fret and wear out it's garment the body. The foul, clothed with the Spirit of Holinefs, was all glorious within, and could not but communicate some portion of it's excellence to it's earthly tabernacle, thereby rendering matter a fit companion for an upright spirit, breathed into it from above. God made not fin, neither hath he pleafure in the punishment of it. But manchose it. And behold what destruction it I 2 hath

Disc. hath brought upon the earth, and upon our body formed out of it. What dreadful attendants has this ravager of the world introduced! Corruption, and shame, and misery, and trouble, and infirmity, and deformity, and forrow, and death. The foul is become a sea, whereon the passions, like winds, strive for the mastery, shaking the earthly frame with divers diseases, and sundry kinds of death. It is now " a body of " fin;" and what wonder, that it should be "a body of humiliation? Sin has laid it low, even to the dust. Pamper it with the luxuries of sea and land, array it in gold and diamonds, it will be still the fame. Only undraw the curtains of affliction, and you view it languishing upon the bed of fickness; unlock the doors of the grave, or enter the secret recesses of the charnel-house, and you behold it stripped of the world's tinfel pomps and vanities, reduced to putrid flesh, mouldering dust, and dry bones; no longer able to difguife or disown it's original; brought at last to know itself, and introduced to an acquaint-

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ance proper for it, " earth to earth, ashes Disc. " to ashes, dust to dust." Here then, O thou, whosoever thou art, that delightest to contemplate the dignity and rectitude of human nature, here fit down, and begin thy meditations. Is it thus, that virtue is it's own reward? Or fay, is the body no part of the man? If it be, why is it in this state? Or how is it to be changed? Men talk much of the moral fense. Can the moral fense acquaint us with the resurrection of the dead? Reason is placed on the throne, and her kingdom, it is faid, ruleth over all. Can reason discover the change of corruption into glory? We know she cannot; and when she spake upon the subject at Athens, her language was, - " What will this babbler fay?"

Nay, fince that time, we have heard her muttering from the dust, by the mouth of certain philosophers — " How are the dead "raised up, and with what body do they "come?" With what body, O man, should they come, but the body with which

Disc. they went? What body should be raised from the grave, but the body that was laid in the grave? Had we feen Joseph of Arimathea deposit the Redeemer of the world in the sepulchre, and been told, that Redeemer should arise again, could any one have thought of asking, " with what body "he should come?" Whether with the body which he had, when he went with his parents to Jerusalem, at twelve years old; or the body he had at twenty; or the body he had at thirty, when he began his ministry? Upon this subject two men, of equal abilities, might dispute, if they were to live fo long, till Christ came in the clouds to judgment, and found them doubting whether he were rifen or not, because they could not conceive, with what body he should rise, or how it was confistent with the justice of God, to raise and reward one body only, when, as they apprehend, he was born in one body, lived in another, and fuffered in a third; because, it is said, the body undergoes a thorough change in a certain term of years.

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This metaphysical argument, therefore, DISC. though seemingly no more than a difficulty proposed as to the manner of our refurrection, really strikes at the truth of the article of Christ's resurrection, and is calculated to darken the counsel and Revelation of the most High, by words without knowlege: fo much without knowlege, that the plain matter of fact is a fufficient answer. Jesus Christ was laid in the sepulchre, and the same Jesus Christ arose out of the sepulchre. And if it were fo with his natural body, why should it be otherwise with his mystical? The Scriptures are clear that it will not. For as they who are alive at Christ's coming, are to be "changed in the twinkling of an eye;" and consequently, that body must be changed which is found at the instant of his coming, and no other; so they that are in their graves shall come forth to be changed likewise, and consequently, those bodies only must be changed that were laid in the graves. "Who shall change " our vile body," fays the text: therefore the I 4

Disc. the vile body must be there to be changed.

Otherwise it would not be a change, usraσχηματισις, a transformation, or transfiguration, of vile into glorious, but a substitution of glorious for vile. It is this mortal, and this corruptible; TETO TO SUNTON; this very mass of mortality and corruption. "IT " is fown. IT is raifed." The fame, in short, may be faid to these objectors, which Christ said to the Sadducees upon a like occasion; "Ye do greatly err, not knowing "the Scriptures, nor the power of God." For if you knew the power of God, you would know that he can do it; and if you knew the Scriptures, you would know that he will do it. And if they fay he will do it, all the objections in the world shew but one thing, namely, "an evil heart of " unbelief" in the objectors. For fince the Scriptures (and particularly the process in Ezekiel's vision of the resurrection) plainly shew, that the body is first to be raised, and all the parts of it put together, before the change takes place, nothing remains, but an atheistical denial of the power

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of God to collect the parts, and put them Disc. together, a denial that he, who made all things of impalpable dust, and beheld the substance of the world, before two atoms of it were joined: who formed the body of man out of those created for that purpose, and dissolves and disperses them at pleafure; a denial that he can collect them again when dispersed; a denial that the Almighty can do this. Only suppose a man not ignorant of the power of God, and all difficulties vanish. For then, whether the dust lie quiet in the grave, or be blown to the four winds, or be entombed in a whale, or buried in the great deep, it is equally under the eye of the omniscient, and the power of the omnipotent. These are all his storehouses and repositories, to be opened by him who has the keys of hell and death, when the fea shall deliver up the dead that are in it, and death and hell deliver up the dead that are in them: when, as the same Jonas came out of the whale, and the same son of man from the heart of the earth, so the same bodies of saints, that

Disc. lay down at night, shall arise in the morning. God is not unrighteous, that he should forget the body's work and labour of love. From those eyes, which have poured forth tears of repentance, shall all tears be wiped, and they shall be blessed with the vision of the Almighty. Those hands which have been lifted up in prayer, and stretched out to the poor, shall hold the palm of victory, and harp of joy. Those feet which have wearied themselves in going about to do good, shall stand in the courts of the Lord, and walk in the garden of God, and in the streets of the new Jerusalem. That flesh which has been chastised and mortified, shall be rewarded for what it has fuffered; nay, the very hairs of our heads are all numbered; how much more then, the parts of our bodies? "This (fays the Resurrection himself) is " my father's will that has fent me, that " of ALL which he has given me, HAN " o dedwie wor, I should lose nothing, but " raise IT up at the last day"." We might

n John v1. 39.

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indeed follow the objectors to the refurrection into the cold obscure of metaphysic.

But what has been alledged from the Scriptures, and the power of God revealed in those Scriptures (the only topics of argumentation upon subjects of this nature) overturns the foundation of every thing the objectors have to offer; and it will, I pressume, be much more profitable, to lay open from the Scriptures the manner in which this change is to be wrought.

The greatness of the change appears from this, that "our vile body" is to be "fashioned like unto Christ's glorious "body." Of this he was pleased to give a specimen to Peter, and James, and John, and in them to all his disciples, who, by saith and devotion, will accompany their master, in "the body of his humiliation," to the top of mount Tabor. There they may behold an ensample of this most amazing change; the power of the highest, which dwelt in Christ, diffusing itself outwardly, till he appeared all over exceeding glorious,

Disc. glorious, his face shining like the sun, and his raiment becoming white as the light ". Who is not ready to fay, "It is good " for us to be here, to behold the fair " beauty of the Lord, even the glory of "God in the face of Jesus Christ?" But here we must not stay, because he did not. For though, at the brightness before him, the cloud passed, and the sun, for a little while appeared in his ftrength, the cloud foon returned and overshadowed him, and he entered into it. He descended from the mount of transfiguration to the heart of the earth, and then "there was darkness over " all the land;" but he foon went up to an higher mountain than Tabor, was again transfigured, and introduced a day, which no cloud shall ever overcast more. He became, as it was foretold that he should do, " as the light of the morning when the " fun arises, even a morning without

W See the resurrection of the body in an ingenious and beautiful manner illustrated from the transfiguration of Christ, by the Reverend Mr. Holmes, in his excellent Sermon on that subject.

[&]quot; clouds."

"clouds "." The world indeed fees him DISC. not; but to us, who believe, a door is "opened in heaven, and behold a throne " fet, like the fiery flame, and it's wheels "as burning fire, and one fits on it, to "look upon like a jasper, and a sardine " stone; his garment white as snow, and " the hairs of his head like the pure wool; " his eyes as a flame of fire, and his feet "like unto fine brass, as if they burned "in a furnace, and his countenance as the " fun shineth in his strength "." " Beloved " (says St. John) it does not yet appear "what we shall be; but this we know, that " when we shall appear, we shall be "like him, for we shall fee him as he is, " and by seeing him, be transformed into "the same image, from glory to glory." He has power, as the text informs us, to fubdue all things to himself, because he is the Almighty God, and this power he will exert on our bodies. Yet a little while, and he will rend the heavens, and come down, and

x 2 Sam. xx111. 4.

y Dan. vii. 9. x. 6. Rev. 1. 14.

Disc, heaven and earth will be filled with the overflowing flood of the majesty of his glory, " as the waters cover the fea;" the heavens over our heads melting away before it, and the mountains flowing down, in liquid fire, at it's presence. At that instant, " when the shriek of millions. " fearfully crying out, shall mingle with "the trumpet of the archangel, with the " thunders of the departing heavens, and " the noise of a world shaking into disso-"lution," at that instant, "the dead shall " be raised, and we shall be changed." Changed --- not by the corruptible being taken away, and the incorruptible introduced in it's room, but by a superinduction of the incorruptible upon the corruptible. For thus fays the apostle-"We that are in this tabernacle do groan " earnestly, defiring to be clothed upon with " our house which is from heaven. Not " for that we would be unclothed," or lose the earthy body, " but clothed upon," with a superinvestiture of the house from beaven, namely, the divine light, which is to enwrap

wrap and invest the mortal body, as a gar- Disc. ment. And not only invest it outwardly, as a garment, but by the divine energy of it's almighty power, penetrate and pierce through and through it's most intimate substance, till it has converted, subdued, worked and changed it all into itself, so that mortality is swallowed up of life, and corruption quite absorbed and lost in the ocean of the all-encircling glory. Then shall the righteous be seen standing, victorious, through faith in Jesus, transformed (to compare the things of this world with those of another) from the darkness of dust and ashes, to the clear transparency of glass, the pure lustre of diamonds, the inconceivable agility of light, and the perfect impaffibility of heaven. No reasonable man can complain, that the Scriptures are not explicit enough upon the subject. But the transformation of mortality into glory is one of those things of God, which the natural man never will know, or difcern. Though furely, if nature teach any religion, it is the Christian; if she preach

Disc. preach any doctrine, it is this refurrection and change. And were not the book of nature, as well as that of grace, become a fealed book, what man, that ever travelled with the earth, through the viciffitudes of a year, could deny a refurrection? Ask the furrows of the field, and they shall tell thee. For "except a corn of wheat fall " into the ground, and die, it abideth " alone; but if it die, it bringeth forth " much fruit." The parts of the feed cannot spring afresh, till they have been first dissolved. It is true, the husbandman soweth only bare grain; but it arises, " clothed " upon" with a beautiful verdure. And " if God so clothe the grass of the field," how much more shall he clothe your mortal bodies with a glorious immortality, O ye of little faith? But why need we take the compass of a year? Every twentyfour hours there is a rehearfal, in nature, of man's death and refurrection. Every evening, the day, with it's works, dies into darkness and the shadow of death. All colours fade, all beauty vanishes, all labour and and motion cease, and every creature, Disc. veiled in darkness, mourns, in folemn filence, the interment of the world. Who would not fay, " It is dead, it shall not "rife!" Yet, wait only a few hours, in faith and patience, and this dead and entombed earth, by the agency of heaven upon it, shall burst asunder the bars of that sepulchral darkness, in which it was imprisoned, and "arife, and be enlightened, and it's " light shall come; the day-spring from "on high shall visit it, and destroy the "covering cast over all people," and array universal nature with a robe of glory and beauty, raising those that sleep, to behold themselves and the world changed from darkness to light, and calling them up, to give glory to God, and think of the refurrection. Happy are they, who make this use of it. God shall help them, when that morning appeareth, of which every morning has been to them a bleffed prelude; to fuch, day unto day uttereth the word of the everlasting Gospel, and night unto night sheweth the knowlege of falva-Vol. II. tion. K

Disc. tion. They understand how "the heavens " declare the glory of God" in the felicity of his chosen, and furnish us with some ideas of our approaching glorification. Nothing earthly can fully represent that which is changed from earthly to heavenly, for " the glory of the celestial is one, and the " glory of the terrestrial is another. There " is one glory of the fun, and another " glory of the moon, and another glory " of the stars, for one star differeth from " another star in glory. So also is the re-" furrection of the dead." There is one glory of the Sun of Righteousness, another glory of the moon, his church, walking in the brightness she receives from him, and another glory of the stars, his saints; for here also, one star differeth from another star in glory. All stand in their order, in shining circles, round the throne of the Sun. There these morning stars fing together unto the Lord a new fong, and all the fons of God, even the children of the refurrection, shout for joy; for they rest

not day or night, making one found to be

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heard through all the heavenly courts — Disc. Holy, holy, holy, Lord God Almighty, v. which was, and is, and is to come! Heaven and earth are full of thy glory. Glory be to thee, O Lord, most high!

Wherefore, my beloved brethren, feeing these our bodies are to become instruments of glory hereafter, how ought they to be instruments of grace here? for grace is the dawn of glory, as glory is the meridian of grace. Seeing we are to have such bodies, what ought our fouls to be, for whom fuch bodies are prepared? And how ought we to fpend our short moment of probation in "cleanfing ourselves from " all filthiness of flesh and spirit, perfect-" ing holiness in the fear of God!" The confideration of our glorious change cannot but make our hearts to burn within us. And then is the time to reflect, that bleffed is he, whose foul is changed from grace to grace, for his body shall be changed from glory to glory. And if the foul of a Christian be ever " transformed by the " renewing K 2

Disc. " renewing of his mind," it must be, not while he is in the hurry and vanity of the world below, but when he leaves the world, and following the steps of his dear Lord and master, ascends, by faith, to the mount of transfiguration, and is on his knees before God, remembering it is written - "While he PRAYED, he was "TRANSFIGURED." Bleffed therefore is he who breaks away from idle and vain conversation, to meditate in the law of God day and night; to commune with his own heart, and in his chamber; to call his past ways to remembrance, in the bitterness of his foul; to confess his wickedness, and be forry for his fin. "Rejoice, "O young man, in thy youth," fays the world. "Bleffed are they that mourn," fays he, whom the world crucified. Let those, therefore, who enjoy a life of perfest leifure, and are continually complaining how heavy time hangs upon their hands, confider whether they could tell, if God should call upon them at this moment, when they ever freely and voluntarily withdrew

drew for one hour, to attend the business of Disc. changing their fouls from fin to righteoufness, that so their bodies may be changed from dust to glory. And if this question, from the mouth of the all-feeing judge, will firike the unprofitable fervant speechless at his footstool, where shall the ungodly and the finner appear? Let us confider this, and be wife unto falvation, and in every thought, word, and action, remember our latter end. Let us remember, that " our "Redeemer liveth, and that he shall in-" deed stand at the latter day upon the " earth, and though after our skin, worms " destroy this body, yet in this slesh shall "we fee God." And may we fo "look "for the Saviour, the Lord Jesus Christ," by the eye of faith, that when we fee him as he is, he may "change our vile body, "that it may be fashioned like unto his "glorious body, according to the working, "whereby he is able even to subdue all " things to himfelf."

dies for out hour, to attend the hefinali of the state and the field from the in the safe and Deguado les com estado nicida el subsection was defined to the series and it took and lilia eghal price) he talke denombris test tille tile enebolitable fen ent Novoluleis av bac-viocana and Hall trade, knowfolken sid sabitos su test a consider this not be wife the chivation, and in every the designation , well the the thirty and of the and the latter interest was a fine to be a trible -ni Hack a breefly line of well as depole of the the more than the part of a decide that is estator and kennessin telling her in his that doll entrail of the beautiful found Hoot of all the party that I the to the state of the China and the Length Course with the This was a formal was the same was who delicated and the contract of ele orde elt tempilit - Aldring de . Hilliam Highs half-tons a first the SUMMER OF STREET STREET STREET The strain of which there is a

aristally of Clady marries, from Philip

DISCOURSE VI.

THE UNSPEAKABLE GIFT.

EPHES. IV. 7.

Unto every one of us is given grace, according to the measure of the gift of Christ.

of her holy offices led us through vi.

all the different stages of the life of Christ, from his advent in the sless to his death on the cross, and from thence to his glorious resurrection, and triumphant ascension, has now at length brought us to the celebration of that joyful festival, wherein she proposes to our meditation the blessed fruit and crown of her Redeemer's labours, the essuion of the Spirit from on high. And with good reason it is, that she calls us together more than once to contemplate this K 4 greatest

VI.

Disc. greatest of God's mercies, from which alone we derive all our power and ability to contemplate the least of them. though it was Christ who died, and rose and ascended, it was the Spirit that proclaimed the news of his having done fo to the world; though it was Christ who wrought our falvation, it was the Spirit that communicated the knowlege of it to the fons of men, and makes that knowlege effectual in their hearts. To his descent we owe the publication of the glad tidings, and the conversion of the nations that were once " afar off, but are now made nigh by "the blood of Jesus", having access by "one Spirit to the Father " They that dwell in the uttermost parts of the earth have been struck with an holy fear and reverential awe at the figns and miracles of lesus, and from thence have been heard fongs, even Glory to the righteous Redeemer and Judge of the world; fince even these isles of the Gentiles sing the praises

in no most rough our to not * Ephef, 11. 13.

b Ephef. v1. 18.

of Jehovah, and glorify the Lord God of Disc.

Israel in his church, as it is at this day.

"Every good and perfect gift (faith "St. James) is from above, and cometh "down from the Father of lights, with " whom is no variableness, neither shadow " of turning." The variableness and the shadow of turning are only in man. The Father of lights, like his glorious reprefentative the fun, shines evermore with the fame unvarying brightness and benignity, fending down his good and perfect gifts, as the fun does his light, on all. At the beginning when God had finished his wonderful and glorious works, and pronounced them to be good, he made a deed of gift of the whole to his creature man, who might have continued, as he was placed, in the light of his heavenly Father's countenance. But by fin man turned away from God, as the earth does from the fun; and therefore, stripped of all the good and perfect gifts of glory and beauty, he fate desolate and disconsolate, in the shadow of death.

Disc. Sin having thus occasioned a general forfeiture, man has now more reason than ever to acknowlege every good thing he enjoys to be a free gift of God, coming down from above. And accordingly, we find, that a right notion of this matter is one of the marks which characterize a believer, and distinguish him from a man of the world. The one speaks of possessing as his own, what the other acknowleges to have received from God. "Soul, faith the carnal, worldling in the Gospel,"thou hast goods " laid up for many years "." " What haft " thou faith St. Paul, that thou didst not " receive d?" The language of Esau is, "I "have enough". Jacob speaks in another style; " The good things which God hath " given me '." Pilate interrogates Christ, "Knowest thou not that I have power to " crucify thee, and I have power to release "thee ??" Christ replies to him, "Thou " couldest have no power at all against me,

Luke xir. 19.

d I Cor. IV. 7.

e Gen. xxxIII. g.

f Ibid. vs. 5.

Iohn xix. 10.

"except it were given thee from above "." Disc. The same may be said with regard to the vi. internal goods of the mind, as well as the external advantages of body, or fortune. The heathen, who knows not God, or his gifts, calls his supposed virtue Eis, a babit, an acquisition of his own; the Christian speaks of his real holiness in no other style than that of dwars, or dwarm, a gift from God,

And this gift of holiness, or of the Spirit, whose title is the Holy One, was indeed the good and the perfect gift, the joy, the crown, and the glory of all gifts; insomuch, that Christ calls it emphatically, "The gift of God," saying to the woman of Samaria, "If thou knewest "the gift of God, and who it is that saith to thee, Give me to drink, thou "wouldest have asked of him, and he "would have given thee living water." St. Peter uses the same form of expression, when he says to Simon Magus, "Thy

h John vi. ii. i Ibid. iv. 10.

[&]quot; money

vi. "hast thought that the gift of God might be purchased with money"." As it came down from the Father of lights, it is more precious than fine gold, and all the things which are the objects of man's defire upon earth are not to be compared unto it. Wherefore St. Paul says of it; "Thanks be to God for his unspeakable "gift;" a gift, which no tongue of man could treat of as it deserved; so that a new set of tongues, endued with the force and activity of fire, were sent from heaven, to display and describe to the world the glories of this manifold grace of God.

But we are to consider the Giver of this unspeakable gift, which is Christ; "the gift of Christ," says the text. And it could be the gift of no other, because man having by rebellion forfeited the original grant, the attainder must be taken off, before the grant could be renewed. Christ only could take off the attainder, and

k Acts vIII. 20. 1 2 Cor. 1x. 15.

therefore

therefore Christ only could renew the Disc. grant. And as he did renew the grant, VI. it is plain he has taken off the attainder. He died on the cross to atone for fin ; he arose from the grave to shew that the penalty was paid to the uttermost farthing. because the surety was released and set free for ever; he ascended to plead the merits of what he had done for his brethren; and he fent down the Spirit upon the church to demonstrate the acceptance of those merits fince he who pleaded them was in full poffession of the forfeited riches of grace in the kingdom of heaven. "Wherefore he " faith, When he ascended up on high, " and led captivity captive, he gave gifts "unto men "." When, having overcome the sharpness of death, and vanguished the powers of hell, he went up, a glorious conqueror, in triumph to his throne in heaven, then it was, that he scattered abroad the tokens of his victory, and poured forth the pledges of his munificence on the church, for which he died to purchase

Ephef. Iv. 8.

Disc. them. That same Jesus who was crucivi. fied, "being exalted to the right hand of
"God," hath shed forth those streams of
the water of life, which have been flowing ever since from the throne of God and
the Lamb, through the appointed channels, to water every plant and slower in
the garden of God.

I fay every plant and flower, because " unto every one of us," as the Apostle declares, " is given grace." No member of Christ is without the grace of Christ, which is conveyed, with his blood, by the facraments, and other ordinances, to quicken and animate the whole body of the church, as the vital heat is diffused with the natural blood, through the arteries, to support and invigorate all the parts of the body of a man. The spirit and blood of Christ are as necessary for the life of the church and her members, as the vital heat and natural blood are for the life of the body and it's members. When therefore all flesh, Gentile as well as Jew, became incor-

incorporated into the church, which is the Disc. body of Christ, the Lord poured out of VI. his Spirit upon all flesh, and there was no age, fex, condition, or nation, that did not partake of the fountain of life freely, which flowed from the heart of Christ pierced on the cross, and which, when circulated in the church, as the blood is in the body, wherever it came, brought life, and health, and falvation with it to all flesh. In no place was it's " way manifested upon earth" by the preaching of the word, and the institution of the ordinances, which were as fo many veffels to convey it; but there was manifested, at the same time, " it's saving " health unto all nations," all being "one "body in Christ Jesus, and every one " members one of another."

But though grace be given to the whole body, and every member has his share, we must not forget, that every member is to have no more than his share. For as "all "members have not the same office," but "there are diversities of administrations,"

oria distribution being

VI. "gifts." For the Spirit was given in different measure to different persons, and at
different times: as to the apostles, for establishing the church, in one measure; to
the ordinary ministers, for governing it, in
another; and to every individual, for his
sanctification, in a third. "Unto every
"one of us is given grace, according to
"the measure of the gift of Christ."

The first measure, which may be styled the apostolical, differs from all the rest in the nature of the gifts, as well as their end, and the manner of their being given.

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As to their nature, it is written, that "God bore the apostles witness with signs, "and wonders, and divers miracles, and gifts of the Holy Ghost"," who was constantly with them, displaying to the world his almighty power by numberless external demonstrations of his presence, as well as manifesting his infinite wisdom by his

" Heb. 11, 4.

internal

internal operations and gifts. They had Disc. " the word of wisdom," or a supernatural revelation made to them of that wisdom of God in a mystery, the whole scheme of his dispensations in Christ. They had "the word of knowlege," or the gift of understanding the Scriptures, which contain and describe this wisdom. They had " faith." to remove all mountains that stood in their way by miracles, and to give them an holy confidence and courage, invincible by all the powers of earth and hell. They had the gift of " healing" all the diseases of soul and body by a single word; the power of working all " mira-"cles," controlling the agency of created nature, raising the dead, and inflicting punishments on the disobedient, as Moses did on Egypt, by the rod of their apostolic power. They had the gift of " prophe-"cy," to explain things past, and foretell things future, to preach and pray at all times by the Spirit, till all things were put in order, and the church-fervices framed and established. They could "discern spirits," Vol. II. and

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Disc. and see through all the devices and disvi. guises of Satan, at a glance. Add to all this the gift of "tongues, and their inter-"pretation," by which the same persons were enabled to speak and understand all the languages under heaven, without a moment's labour.

> The end for which these extraordinary gifts were bestowed, was the public benefit of the church, then rifing out of the nations, and opposed on one fide by the envy and malignity of the blind Jew, on the other by the false wisdom and earthly power of the idolatrous Gentile. In these circumstances "the word of knowlege" was neceffary to confute the Jew from the Scriptures; " the word of wisdom, and the de-" monstration of the spirit," to bring to nothing the wisdom and overthrow the power of the Gentile; and all the gifts of God to cast out and destroy the works of the devil. As the church was to be gathered out of an unbelieving world, there was need of miracles, which, as the Apostle fays,

fays, " are a fign to them that believe not." Disc. And this may perhaps intimate to us the time when they ceased, namely, when the spirit of heathenism and opposition was overcome and extinguished by them. These, gifts therefore were given " for the work " of the ministry, and edification of the " body of Christ;" not for the private or inward fanctification of those that had them, who were not the better men for them, but were to be fanctified in their degree by the ordinary means, as other men were. To prevent men from being puffed up with what is bestowed on them for the benefit of others, it should be recollected, that Saul was among the prophets, and Judas among the apostles. Wherefore Christ tells us, that "many " will fay to him in the day of judgment, "Lord, Lord, have we not prophefied in "thy name? and in thy name cast out de-" vils, and in thy name done many won-"drous works? And then will I profess " unto them, I never knew you, depart " from

94.

VI.

Disc. " from me, ye workers of iniquity "." And so again, when the apostles, having received and made trial of their gifts, returned to him full of joy, " faying, Lord, " the very devils are subject to us through "thy name;" his answer was, "In this " rejoice not, that the spirits are subject " unto you, but rather rejoice because your "names are written in heaven?." And the reason is plain; for so far were these miraculous powers from necessarily transforming their minds, and renewing their fouls, that they could not, like one fingle act of genuine repentance and faving faith, give them a title to the kingdom of God. St. Paul, the great converter of the Gentile world, was obliged to use the proper means of mortification and felf-denial to "keep " under his body, and bring it into subjec-" tion, lest after he had preached to others," in all the demonstration of the power of the omnipotent Spirit, he, this great St. Paul himself, should become a castaway.

Matth. v11. 23. P Luke x. 17, 20.

The manner in which these apostolical Disc. gifts were conferred, shews them to have been extraordinary, and for extraordinary purposes. For whereas the Spirit in it's ordinary work of fanctification acts upon the fouls of men, as his representative, the air, or material spirit, does upon their bodies, by a filent, equable, and imperceptible mode of operation, giving to all things life and motion; his coming at the day of Pentecost was sudden, impetuous, and irrefistible; not in the still small voice of the common breathing of the air, but in "the found of a mighty rushing wind;" and that not blowing, as in the common course of nature, horizontally, but descending directly from above; not spreading itfelf abroad, and diffuting it's agency univerfally, but " filling that house," and that house only, " where the apostles were fit-"ting." From thence indeed it went forth, by a display of it's miraculous gifts, to the ends of the world. But as it had a work to perform, which never was performed but once, so its operations were L 3 fuch 16 33

VI.

Disc. such as no spirit in after-times can pretend to, without proving itself, by the attempt, to be a spirit of error and delusion: since there is as much difference between the extraordinary effusion of the Spirit at the day of Pentecost for the purpose of founding the church and the ordinary gift of grace for the fanctification of believers, as there is between that mighty spirit, which, at God's command, moved at the beginning upon the face of the deep, to form the earth, and the common air acting continually for it's support and preservation.

> The fecond measure of grace is the eeclefiastical measure, or that which is given to the ordinary ministry, for the standing government and continual edification of the church. This likewise is the gift of Christ, he being the fountain head of all principality and power; and it is conferred by the Spirit, who only commissions men to be the representatives of Christ, and to act in his name. Thus it is written in the Acts of the Apostles; "The Holy Ghost " faid

"faid, Separate me Barnabas and Saul "." Disc. This ecclefiaftical measure is as distinct vi. from the common measure of fanctification, as the apostolical, which will be seen by considering (as in the former case) it's nature, the end for which, and manner in which it is given.

As to it's nature, it is a commission, or an office, concerning which it is a rule established beyond all controversy, that "no "man taketh it unto himfelf." Internal gifts and graces may qualify a person for an office, but they cannot put him into one. No man, however righteous and holy through faith and the fanctifying grace of the Holy Spirit, can have authority to act in the name of Christ, till Christ gives him that authority. Before that is done, let his life and character be what they will, his ministrations can have no validity. Whatever he may be in other respects, in this particular he is a grievous offender, and will be found guilty before God of facrilegiously

9 Acts XIII. 2.

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intrud-

Disc. intruding into an office, to which he can have no pretentions. A crime, for which the leprofy once rose up in the forehead of a monarch ', and Korah and all his company (holy as they faid they all were) went down alive into the pit. And that none in the Christian church might imitate the prefumption of Uzziah, or "go in the gain-

" faying of Korah," even Christ " took " When Uzziah was strong, his heart was lifted up to " his defiruction: for he transgressed against the Lord his "God, and went into the temple of the Lord, to burn in-" cense upon the altar of incense. And Azariah the priest " went in after hims and with him fourfcore priefts of the " Lord, that were valiant men. And they withflood Uzziah " the king, and faid unto him, it appertaineth not unto thee, "Uzziah, to burn incense unto the Lord, but unto the " priefts, the fons of Aaron, that are confecrated to burn in-" cense; go out of the sanctuary, for thou hast trespassed, " neither shall it be for thine honour from the Lord God. "Then Uzziah was wrath, and had a cenfer in his hand to " burn incense: and while he was wrath with the priests, the " leprofy even rose up in his forehead, before the priests, in " the house of the Lord, from beside the incense altar, And "Azariah the chief priest and all the priests looked upon him, " and behold he was leprous in his forehead, and they thrust " him out from thence, yea himfelf hafted also to go out, " because the Lord had smitten him. And Uzziah the king " was a leper until the day of his death, and dwelt in a fe-" veral house, being a leper, for he was cut off from the " house of the Lord." 2 Chron, xxvi, 16, et seq. " not

"not this honour upon himself, nor glori-Disc, "fied himself to be made an high priest, "I. "(for a glory it was to him) till he was "called of God," by the visible descent of the Holy Ghost upon him in the presence of the people, and by the voice from heaven, saying, "This is my beloved Son, in whom "I am well pleased. From that time Jesus "began to preach,"—Who then is that sollower of Jesus, that shall offer to begin before?

The end for which this ecclesiastical measure of the gift of Christ was bestowed on the church, confirms the distinction between that and the common measure of sanctifying grace. The end of the apostolical gifts was the establishment of the church; the end of the ecclesiastical is the preservation of it, by the exercise of discipline, the preaching of the word, and the administration of the sacraments. Persons are separated from a common condition to holy offices, that by their ministration souls may be separated from the pollutions of sin

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Disc. to holiness of life. So that holiness of of-VI. fice is as distinct from holiness of life, as the cause from the effect; one is given to the ministry, that the other may be produced in the people. And though all that are in holy offices ought to lead holy lives, and it should be a part of our daily prayers to God that he would enable them to do fo. yet a failure in duty is not a forfeiture of authority. The vices of a minister make not void the acts of his ministry; dominion, in this case, as in all others, not being founded on grace, but on a positive commission given by him who is empowered to give it, and continuing in force till he takes it away. . It is with an officer of the church as with an officer of the state: a misdemeanor does not vacate his office, or entitle another to step into it. The king, or an agent appointed by him, must take it from one, and give it to another. If this necessary distinction between holiness of office and holiness of person be not kept up, the end for which a ministry was appointed will not be attained; all will be teachers,

teachers, and no hearers; all governors, Disc. and no subjects; the church, as a society, will be dissolved, and a confusion introduced into the spiritual system, like that which prevailed in the natural, when "the "earth was without form and void, and "darkness lay upon the face of the deep."

The manner of the conveyance of this ecclefiaftical measure of grace has likewise been always distinctive of it. Under the law the priesthood was conveyed by Unction. And to shew how far removed it was from every thing common or ordinary, it is written concerning the holy anointing oil used upon the occasion, "Upon man's slesh " shall it not be poured, neither shall ye " make any other like it, after the compo-"fition of it; it is holy, and it shall be "holy unto you. Whosoever compound-"eth any like it, or whosoever putteth "any of it upon a stranger, shall even be "cut off from his people "." When Christ, after his resurrection, appointed his

^{*} Exod. xxx. 32.

Disc. apostles to the work of the ministry, " he " breathed on them, and faid, Receive ve "the Holy Ghost." The next words shew for what purpose the spirit was then given by his breathing on them; "Whose " foever fins ye remit, they are remitted; " and whose soever fins ye retain, they are " retained." The apostles afterwards ordained by the " laying on of hands," as their successors have done, and do to this day, faying, after the example and by the authority of their great Lord and Master; "Receive thou the Holy Ghoft. Whole-" foever fins thou dost remit, they are re-" mitted; and whose soever fins thou dost " retain, they are retained "."

The third measure of the gift of Christ is that given for the personal fanctification of individuals. Now in order to form a clear idea of sanctification, it must be considered, that man, as a fallen creature, stands in need of two things, a deliverance

[·] John xx. 22.

a Church of England Ordination Office.

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from the guilt of fins past, and an eman-Disc. cipation from the power of fin present and future. The former of these is styled justification, the latter fanctification. The one is performed without a man, by the blood of Christ effectually offered and pleaded for him in the presence of God, upon his repentance and faith; the other is wrought within him, by the Spirit fent into his foul, in consequence, as well as evidence of it's justification. Christ first made the atonement for fin by shedding his blood, then ascended to plead it, and then sent the Spirit. The atonement he made once; but he liveth continually to make interceffion for us, by pleading it on our behalf; and as continually to fend the Spirit to renew the foul of every finner, who, by repentance and faith, through the ministration of the church, lays hold on the benefits of that prevailing intercession, and is "accepted in the beloved." Justification, whenfoever granted, must be perfect, because forgiveness cannot be partial; sanctification may be imperfect, and always is fo

till

VI. "things we offend all," and still stand in need of fresh justification and forgiveness: else why pray we for it, to our last breath, in the words which Christ himself has taught us, saying, "Forgive us our tresught us, saying, "Forgive us our tresughts?" And why said the holy and experienced Augustine, "that the best posture "in which death can find the most perfect "Christian, is upon his knees, confessing "his sins, and intreating forgiveness?"

The first portion of sanctifying grace is given at baptism, which is the seal of justification, and the beginning of sanctification; inasmuch as the sinner being then sacramentally buried with Christ into his death, arises with him in the power of his resurrection, justified from the guilt of sin through repentance and faith in his blood, and renewed unto holiness by the operation of his Spirit. This total renewal, as first conferred by the baptismal laver, is styled regeneration, and answers, in things natural, to the birth of an infant. But then,

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as an infant, though born compleat in all DISC. it's parts, yet comes to it's full stature and frength by flow and imperceptible degrees; by being supplied with proper kinds of food for it's nourishment when in health, and proper medicines for it's recovery when otherwise: so is it with the regenerate spirit of a Christian, while it is (as St. Peter calls it) a babe in Christ, it must be fed with the milk of the word; when it is more grown in grace, with the strong meat of its falutary doctrines; when it is infirm, it must be strengthened by the comforts of it's promifes; and when fick, or wounded by fin, it must be recovered and restored by godly counsel and wholesome discipline, by penance and absolution, by the medicines of the word and facraments, as duly and properly administered in the church, by the lawfully and regularly appointed delegates and representatives, of the physician of fouls. This gradual and complex work of our fanctification is carried on through our whole lives, by the Spirit of God given, in due degree and proportion,

Disc. to every individual, for that purpose. And
vi. it is marvellous to behold (as the excellent
bishop Andrews observes) how, from the

bishop Andrews observes) how, from the layer of regeneration, to the administration of the Viaticum, this good Spirit helpeth us, and poureth his benefits upon us, having a grace for every feafon. When we are troubled with erroneous opinions, he is the Spirit of truth; when affaulted with temptations, he is the Spirit of holiness; when diffipated with worldly vanity, he is the Spirit of compunction; when broken with worldly forrow, he is the Holy Ghost the Comforter. It is he who, after having regenerated us in our baptism, confirms us by the imposition of hands; renews us to repentance, when we fall away; teaches us, all our life long, what we know not; puts us in mind of what we forget; ftirs us up when we are dull; helps us in our prayers; relieves us in our infirmities; confoles us in our heaviness; gives songs of joy in the darkest night of sorrow; seals us to the day of our redemption; and raises us up again in the last day; when that

that which was fown in grace shall be Disc. reaped in glory, and the work of fanclification in spirit, soul, and body, shall be compleated.-What Christian, that confiders this unspeakable gift of God, but must say of him, with the Psalmist, "He " hath put a new fong in my mouth, even " a thankfgiving unto our God "?" Seeing every one of us may now fo properly take up those other words of the same sweet Pfalmift: "Surely goodness and mercy " shall follow me all the days of my life, " and I will dwell in the house of the Lord " for ever 3."

What therefore remains, but that we shew forth the thankfulness of our hearts by the holiness of our lives, and live as becometh those, whom Christ having redeemed by his most precious blood, hath fanctified with his most Holy Spirit. Seeing Christ our Saviour has bestowed such a gift upon his church, let us never provoke him to take it from us. As it is a gift, let

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* Pf. xL. 3. * Pf. xxiii. ult.

Disc. us always be forward to acknowlege as much; not attributing to nature what is due to grace, or robbing the Holy Ghoft to adorn reason. As, though a gift, it is given to every man to profit withal, let us have that day continually in our thoughts, when an account of our profiting will be required; and let us never forget, that the fame fire burns for the unprofitable and unbeliever; for him who neglects this gracious gift, and for him who rejects it. Since by the ascension of Christ the heavens have been opened, and the Holy Dove has been fent down upon the earth, let us not give sleep to our eyes, or slumber to our eye-lids, till we have prepared in our hearts an habitation for him. Let pride depart, that it drive not away the Spirit of humility; let anger be put from us, that we quench not the Spirit of meekness; and let not that which is unchaste be named, or thought of, that we grieve not the Spiritof purity. So shall we be meet entertainers of this heavenly guest, and " to every one " of us will be given the gift of Christ."

But

But as there are different measures of Drsc. this gift, let every one take care that he think not more highly of himself, or arrogate more to himself, than he ought; but let him know himself, his station, and his abilities, and think and act foberly, according as God has dealt the measure to him. The God who fent the Spirit is a God of order, and from the beginning "has ap-" pointed divers orders in the church," and fet different officers in different posts. Let every man therefore, in his own order, do the work allotted him. Let not the layman take upon him the office of a deacon; nor the deacon intrude into the function of the priest; nor the priest usurp the authority of the bishop; much less fancy himself invested with the occumenical commission of an apostle. Good men have had occasion to lament the calamities that have been brought upon the church, from age to age, through a neglect of this important confideration; a confideration, on which is suspended the felicity of every fociety, in heaven and earth. When the M 2 foul

Disc. foul of the learned, the pious, the incomparable author of the Ecclefiastical Polity was about to take her flight to the regions of everlasting harmony and love, a friend asked him, what might then be the subject of his contemplations? He replied, that " he was meditating the number and " nature of angels, and their bleffed obe-"dience and order, without which peace " could not be in heaven—and O that it " might be so on earth!" With our endeavours let us add our prayers to his, that our eyes may behold Jerusalem, "a city " at unity in itself;" a city, on this account, equally conspicuous for beauty and strength; to it's friends appearing " fair as " the moon;" to it's spiritual adversaries, " terrible as an army with banners."

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And Aaron took, as Moses commanded, and ran into the midst of the congregation, and * behold the plague was begun among the people; and be put on incense, and made an atonement for the people; and he stood between the dead and the living, and the plague was stayed. white the critical

T may be questioned, whether any his- Disc. tory in the world ever afforded a finer subject for a picture, than this before us. Aaron, in his facerdotal vestments, the smoke of the incense ascending from the M 3 holy

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VII.

Disc. holy censer in his hand, might be drawn, standing up amidst crowds of Isaelites, fmitten with the pestilence. The wrath of God might be represented, rolling forth in fiery waves from the tabernacle, and almost reaching the High Priest; but recoiling, as checked in it's progress by his powerful intercession. On one side of the Intercessor might be portrayed the most ghastly horrors in the countenances of the dead; on the other fide might be discovered the reviving gleams of hope and joy in the faces of the living, on perceiving that the plague was stayed.

> But in order to enter thoroughly into all the parts of this supposed picture, it will be necessary to take a view of the whole history to which it relates; that we may learn the crime of the sufferers which brought on their punishment, and the nature of that intercession which put a stop to it.

Moses and Aaron were appointed by God the

the governors and conductors of his people. Disc. . But though they ruled with the utmost vii. wisdom and integrity, it happened, that they could not please every body. Korah, a difcontented factious Levite, charged Aaron with priestcraft: " All the congre-" gation, he faid, were holy, and the Lord " was among them;" every man was qualifted to be his own prieft, to instruct, and to fave himself; and who was Aaron, that he should fet himself up above his brethren, and ford it over God's heritage? At the fame time that a fchifm was thus forming in the church, a rebellion was likewife fomented in the flate. For Dathan and Abiram, who were laymen, and princes of the congregation, accused Moses of tyranny, and a defign to establish arbitrary power; which they affirmed to be so clear a case, that unless he "put out the eyes" of the people, they must see he intended to enflave, and to make " himself altogether " a prince over them." Matters foon came to an open rupture; God himself was appealed to, and a day fixed to determine the cause. M 4

VII.

Disc. cause. And a most tremendous determination indeed it was. For when the two parties, according to order, had separated from each other, and all with eager expectation flood waiting the event, behold "the "ground," which was under the rebels. fuddenly "clave afunder, and the earth "opened her mouth, and swallowed them "up, and their houses, and all that apper-" tained to them; they went down alive " into the pit, and the earth closed upon "them, and they perished from among "the congregation. And there came out " a fire from the Lord, and confumed the "two hundred and fifty men that offered "incense." They who have not studied human nature, who have not feen or heard much of mankind, will perhaps imagine, that fuch a decision as this must needs have filenced every objection, and put an end to the murmurings of discontent. And , fo far indeeed it is true, that " the people " fled at the cry of those who suffered, for " they faid, lest the earth swallow us up " also." But as soon as the danger was caufe over.

over, they discovered the real sentiments DISC. of their corrupted hearts. After a fingle night's rest, the spirit of rebellion again took possession of them; and, all reverence laid afide, they go in a tumultuous and infolent manner to their leaders, requiring at their hands, truly, the blood of Korah and his followers. "On the mor-" row, all the congregation of the children " of Israel murmured against Moses and " against Aaron, saying, ye have slain the "people of the Lord." Thus, by standing up for these offenders, they shewed a fecret approbation of their offence; and being partakers of their crime, they juftly became partakers also of their punishment. The divine wrath therefore went out against them. "Get you up, faid the Lord to " Moses and Aaron, from among this con-" gregation, that I may consume them in " a moment." A most dreadful pestilence ensued; and then it was, that Aaron did, as is recorded of him in the text; "he "took a censer, with fire from off the " altar, and put on incense, as Moses com-" manded. nsod

Disc. " manded, and ran into the midst of the

" for the people." He exposed himself, for their sake, to the vengeance of heaven. which was rolling on, like an irrefiftible torrent, and had already swept away near fifteen thousand of his brethren; he stood in the midway between the wrath and them, " between the dead and the living, " and the plague was flayed." It stopped where Aaron flood; before him all were confumed all behind him were faved. An action this so full of faith and love; as to deferve the admiration of all ages; fo wonderfully bleffed in it's confequences, that it cannot but well repay the time and pains we shall employ in enquiring into the grounds and reasons of them, and learning how it should come to pass, that the intercession of Aaron should arrest the wrath of God in it's impetuous course, and save from impending death the remnant of rebellious Israel. And in the profecution of the subject it may perhaps appear, that this awful and affecting scene which we have been

been contemplating, as affording fine mat- Disc.
ter for a picture, is itself a picture only of
another more august and interesting scene,
in which all the children of Adam are concerned, and do bear their parts.

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Let us then ask -Was it for Aaron's fake, that God spared the remnant of his people? Had Aaron any merit of his own, any superstuous righteousness, which might be imputed to them? Far from it; fince however comparatively holy and faithful he might be, yet was he a descendant of that Adam, of whose children it is testified, that " there is none that doeth good; "no not one." He, and "every high "priest taken from among men," were necessarily heirs of the universal corruption; they had their infirmities, as the apostle argues, and were obliged to offer up facrifices for their own fins, as well as for those of the people. Aaron therefore, of himself, could make no atonement for them; and without an atonement, the justtice of God could not let them escape. To account

Disc. account for this wonderful deliverance, we will must carry on our thoughts farther; we must look to some higher atonement, some greater and more powerful Intercessor and High Priest, in whose name Aaron might act, and in virtue of whose merits he might, as a representative, prevail with God to be gracious to his people.

And here, there is but one person upon whom all our thoughts must immediately be fixed, namely, our Lord and Saviour Jesus Christ, the great High Priest of our profession, the effectual Intercessor for the falvation of finners. Had we any doubt, whether Aaron, when officiating according to the law, represented Him, St. Paul, in the epistle to the Hebrews, has determined the point, beyond all contradiction. He tells us, that the law had a shadow of good things to come, of which Christ and his heavenly truths were the body and fubstance; that Aaron and all other high priests were the representatives of him who is our gracious Intercessor and High Priest

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for ever; that the holy of holies in the Disc. temple was the figure of heaven itself; vii. that all which Aaron did there, foreshewed what our Lord did and does for us above; that the blood there offered by Aaron and his successors, under the law, pointed out the blood of Christ, by him offered to the Father in heaven; and the incense, which was sumed upon those occasions, to diffuse a grateful smell, denoted the merits of our blessed Redeemer, which appeals the wrath of God, render all our prayers and oblations acceptable, and fill heaven and earth with the sweet smelling savour of life, peace, and salvation.

These things being understood and confidered, we may easily collect, from what has been said, the reason why Aaron's intercession on the behalf of offending Israel was so powerful and effectual. For if Aaron, in the office of high priest and mediator, represented the world's Redeemer; and if the atonement, which he made for Israel, shewed forth that great atonement

Disc. to be one day made by Jesus Christ for the vii. church universal of all ages and nations; then God had undoubtedly respect unto that great atonement, and for his sake who was to make it, pardoned those for whom it was to be made. In the person of Aaron he beheld his beloved son, in whom he is well pleased, interceding for the transgressors; Israel was spared for the sake of Aaron, but Aaron himself was accepted for the sake of Christ.

And now, I would willingly hope, that this scene begins to open upon you, in all it's glory. For surely the brightest imagination cannot figure to itself a more exact and lively representation of our sinfulness, of the divine wrath, and the mercies of redemption. Under this most affecting image of rebellious Israel, smitten with a pestilence, and saved by the intercession of Aaron, are described to us the miserable and lost state of man after the fall, the terrible execution of God's justice on the one hand, and the gracious interposition of

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our Redeemer on the other, with the ef-Disc. fects of both.

Were the men of Israel sinners and rebels against their God? So we are all. All have finned; all have broken their allegiance to their Creator and Sovereign, and gone over to his and their enemy. When we read of the repeated transgressions of Israel, with the mercies and the judgments of heaven fresh in their memories, nay even before their eyes, we are amazed and confounded, and almost tempted to disbelieve the accounts of such horrible perverseness and ingratitude. But conscience fleepeth all this while, and we stand in need of a Nathan, to tell each of us, "Thou art the man." For who amongst us has not experienced the mercies of God; and who has not abused them? Who has not trembled at his judgments; and who has not forgotten them again? Who, in the hour of fickness and forrow, has not made vows and refolutions of amendment; and who, in the day of health and gladness.

Disc. ness, has not broken those vows and resolutions? Alas, my brethren, our own hearts, if we do but confult them, must tell us, that the history of Israel is true, and that we all have in us, derived from our common father Adam, a portion of the same rebellious spirit which was in them. " Are we better than they? No, "in no wife, for, as faith an apostle, we " have charged both Jews and Gentiles" that is, all the world, "that they are all " under fin; as it is written" in the Scriptures of truth, "There is none righteous, " no not one; there is none that under-" standeth, there is none that seeketh after "God. They are all gone out of the way, "they are altogether become unprofitable, "there is none that doeth good, no not " one. Their throat is an open sepulchre; " with their tongues they have used de-" ceit; the poison of asps is under their " lips; whose mouth is full of cursing and "bitterness; their feet are swift to shed " blood; destruction and misery are in "their ways, and the way of peace have " they

"they not known; there is no fear of Disc.

"God before their eyes—All have finned, vii.

"and come short of the glory of God."

Such is the Scripture account of fallen man; such are the works of which the world hath been full from the beginning, and is likely to continue so unto the end.

Mankind, therefore, resemble the people of Israel in their sins. Let us next examine, whether they do not likewise resemble them in their punishment.

Did Korah, Dathan, and Abiram, with all their company, go down into the pit? Did a fire come forth from the Lord, and confume the two hundred and fifty men that offered incense? And did a raging pestilence sweep off the murmurers by thousands? What are we taught by all this, but the same concerning lesson, which the apostle teaches us in words, that " the " wages of sin is death," and that " death " passed upon all men, for that all have sin-" ned." Forfeiture of life and inheritance necessarily followed the transgression. In Vol. 11.

VII.

Disc. Adam all died; all became mortal in their bodies, and subjected to the sentence of natural death. And not only fo, but the fouls of men were deprived by fin of communication with God, who is the fountain of spiritual life; and both soul and body were in danger of eternal death. When, therefore, we behold the camp of Israel in the wilderness, visited by the divine judgments; when we fee fome going down alive into the dreadful pit; others burnt up in a moment by fire from heaven; and a pestilence threatning to confume the rest; when we look around, and view, in every part of the picture, the dying and the dead; do we not at once acknowlege the original from which it is drawn, and discern in it the too, too faithful portrait of a fallen world, full of mifery and death, because full of fin and rebellion!

> But what? Must we then indeed perish? Must we all perish? "Will the Lord cast " off for ever, and will he be favourable "no more? Is his mercy clean gone for " ever?

edees us-in words, that "the

" ever ? Doth his promise fail for ever- Disc. " more? Hath God forgotten to be gra-"cious?" Hath he in anger thut up his "tender mercies?" Is the plague begun among the people, and is there no person who can flay it? O not fo, bleffed be our gracious God; there is yet hope of comfort, health, and falvation. Turn your eyes once more to the inffractive picture, and there view the Intercelfor making atonement, and faving the remnant of his people. Destruction was not the end for which God formed man. " For God " made not death. He created man to be " immortal, and made him an image of " his own eternity. Through envy of the " devil came death into the world, and "ftill, as at the first, they alone who hold " of his fide, do find it." The covenant of works being broken by transgression, the covenant of grace immediately fucceeded in it's room. This was the remedy provided against sin and death, and the bleffed means of reconciliation fore-ordained by the Divine Persons, before the foun-N 2 dation

Disc. dation of the world; that the finner, who had no righteousness of his own to plead in arrest of Judgment, upon the new terms of this act of grace, might, again find acceptance and life, through the divine fatisfaction and intercession of our Lord Jefus Christ. He was consecrated to be our High Priest, and ordained to perform an office, in attempting which, every high priest taken from among men must else have failed. He had no need to offer facrifice for his own fins, fince he had none: but being himself all righteous, was perfectly qualified to fave others. Nor was his priesthood to pass from one to another, or to have an end, like that of Aaron, but it was eternal and unchangeable, as the Son of God who exercised it. Such was our High Priest, who perceived that, on account of man's transgression, wrath was gone forth from the presence of the Lord, and that the plague was begun among the people. And he faw that there was no man, and wondered that there was no intercessor. Therefore he arrayed himself in

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the holy garments of glory and beauty; he Disc. out on a breast-plate of righteousness, and VII. a robe of inviolable fanctity, and he was clad, over all, with zeal as a cloke. He was anointed with the oil of gladness, with the Holy Ghost and with power; and on his head was a crown of falvation and glory. Thus adorned and fitted for the work, he put on, for incense, the merits of his fufferings. He ran into the midst of God's people, as a mediator, interpoling himself between the parties at variance, in order to reconcile them. He met the burning wrath, and turned it aside from all believers. He stood, and stands now, between the dead and the living, between those who, by opposing his method of salvation, will die in their fins, and those who, living and believing in him, shall never die eternally. He is at the right hand of God, ever making intercession for us. And fo, the plague is stayed. A stop is put to the progress of everlasting destruction. The fiery sword of offended justice cannot reach, nor shall the second N 3 death

Disc. death have any power over such as accept
vii. the atonement which he hath made for
them, and thankfully receive the benefits
of his all-prevailing intercession. "There
" is now no condemnation to them that
" are in Christ Jesus."

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And can any thing then, my brethren, prevent our accepting this atonement, and thankfully receiving the benefits of this intercession? Can any thing induce us, when the bountiful hand of mercy hath filled, and holdeth out the cup of falvation, to dash it untasted from us? Nothing can, but an utter ignorance of our fin, and of our danger. Could a dying Israelite have been prevailed upon, think you, to reject the atonement and intercession of Aaron? No furely. Only fee how hope revives in their countenances, and joy sparkles in their eyes, all turned and fixed upon him in the execution of his prieftly office. And why? Because they were sensible of their wretched and perilous estate. They needed not to be told, that they were expiring by the

the pestilence. They knew it, they felt Disc. it; they were looking wishfully around .VII. them for help and deliverance, ready, with eagerness and impatience, with gratitude and thankfulness, to snatch at it, and embrace it the moment it should appear. O why are not we fo? Why do we hear of the atonement and intercession of the holy Jesus, with so much cold indifference? Why, but because we see not, we know not, we feel not the want of them. And vet, what is there, within us, or without us, that doth not teach and shew it us? To tell you that the world is full of forrow, is no news; to tell you that the world is full of fin, is, I prefume, no news. And from what would you defire to be delivered, if not from fin and forrow? To tell you that a fentence of death is paffed upon the bodies of men, and that, without redemption, a fentence of condemnation will be paffed upon their fouls and bodies too, this likewife is no news to any one of you. Daily experience proves the first, and the Scripture afferts the second. And from N 4 what

Disc. what would you wish to be saved, if not from death and condemnation? Or what, in point of wretchedness and horror, was the camp of Israel with the pestilence in the midst of it, if compared to such a world as this? Go, thou who art tempted to reject, or to neglect the satisfaction of Christ, go to the bed of fickness and undraw the curtains of affliction; ask him who lies racked with pain, and trembling at the thoughts of the wrath to come, what his opinion is concerning the doctrine of atonement; and obferve how the name of a Saviour and Interceffor puts comfort and gladness into his forrowful and affrighted foul, at a time when the treasures and the crowns of eastern kings would be utterly contemned, as equally vain, worthless, and unprofitable, with the dust of the earth. Then reflect, that fuch, one day, must be thy state; and, in that state, such infallibly will be thy thoughts and fensations. And did the cares and pleasures of the world suffer living men to think and feel as dying men do,

the intercession of Christ would be regarded

and

and accepted by Christians, as that of Disc. Aaron once was by Ifrael. Now, indeed, the fentiments of men on this great point may be different, because their passions and their prejudices are different; but we shall all think alike upon the subject, when pasfion shall cease, and prejudice be no more, at the hour of death, and in the day of judgment. In that last and concerning day, the scene on which we have been meditating shall be again exhibited, in its most awful and tremendous accomplishment. Instead of the earthly pit opening it's mouth to fwallow up Korah and his company, the infernal pit of everlasting destruction shall disclose it's bottomless depth, to receive alive into it the great adversary, and all that have taken part with him against God and Christ. Instead of fire from the presence of the Lord, to consume the two hundred and fifty that offered incense, "Behold the day cometh, that shall burn " as an oven, and all the proud, yea and " all that do wickedly, shall be as stubble, " and the day that cometh shall burn them

Disc. "up, and leave them neither root nor vii. "branch." Instead of the pestilence to destroy fourteen thousand only of his murmuring people, the inexhaustible floods of almighty vengeance, heaped up for ages, shall be poured out, to drown rebellious spirits in irresistible perdition. Then, when the heavens shall melt with fervent heat all around, the fiery gulph rolling beneath, and the earth, upon which we stand, sinking down into the slames, then what a fight will it be, to behold our blessed

and the living; between those who, disbelieving, have murmured against him, and those who, believing, have served and obeyed him. Then tremble, thou wretch, who hast blasphemed or slighted the intercession of Jesus. But rejoice greatly, O faithful soul, whose trust hath ever been in

Him; thy falvation is fure, and the day of thy redemption is come: rejoice, and

shout aloud for joy; join the chorus of angels, and the spirits of just men made per-

Aaron, our great mediator, standing up,

and interposing his merits between the dead

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fect, the ten thousand times ten thousand, Disc, and thousands of thousands, whom the vii. well-beloved John heard saying, "Worthy "is the Lamb that was slain, to receive "power, and riches, and wisdom, and "strength, and honour, and glory, and "blessing." And with them let "every "creature which is in heaven, and on the "earth, and under the earth, and such as "are in the sea, and all that are in them," exalt their voices, and proclaim, "Blessing, and honour, and glory, and power, "to him that sitteth upon the throne, and "unto the Lamb, for ever and ever." Amen",

The plan and substance of the foregoing Discourse are taken from one published some years ago, by my late learned and valuable friend, the Reverend Mr. Watson. But it always seemed to me, as I frequently used to tell him, that he had much abated the force and energy which the composition would otherwise have possessed, by introducing a secondary and subordinate subject, which continually diverted the attention of his reader from the primary and principal one. I was therefore tempted to work up his admirable materials afresh, with some sew alterations and additions, that so noble a subject as the Intercession of Christ, illustrated by that of Aaron, might stand out to observation, simplex duntaxat et unum.

DISCOURSE VIII.

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DANIEL IN BABYLON.

DAN. VI. 10.

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Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

THE chapter relates to us a confpi-Disc.
racy formed by the Babylonian viii.
princes against Daniel, because the king,
"finding an excellent spirit in him," had
preferred him above them all. For we
read of no crime but his merit, which indeed is a crime sufficiently heinous in the
eyes of those who are destitute of it. At
all events therefore Daniel must be impeached.

Disc. peached. The only question was, in what viii. form it should be done. "Concerning the "kingdom," and his fidelity to his fovereign, "they could find (and we may be " fure it was not for want of diligence in " fearching) none occasion or fault; for-" asmuch as he was faithful, neither was "there any error or fault found in him." And now, what do they fix upon, as an article of impeachment against him? Why "We shall not find truly, his PIETY. " (fay these statesmen) any occasion against " this Daniel, unless we find it against him " concerning the law of his God." But fome difficulty there still remained in the execution of this project; as, it feems, there was no law yet in being, even in Babylon itself, that inflicted a penalty upon a man for being eminently devout. The great men therefore affembling together, went in a body to the king, and prevailed upon him to fign a decree, which flattered his pride, that " who foever should ask a petition of " any God, or man, for thirty days, fave of " him, should be cast into the den of lions." Thus bertara

Thus was atheism established by law in the DISC. court, city, and empire of Babylon, for the space of one month: and now, let any one pray, who dared. But the contrivers of this new law were well enough acquainted with Daniel's character, to know, that fear of the lions would never cause him to give over his devotions for one day, much less for thirty. And fo accordingly it turned out. For "when Daniel knew that the "writing was figned, he went into his "house; and his windows being open in " his chamber towards Jerusalem, he kneel-"ed upon his knees three times a day, and " prayed, and gave thanks before his God, " as he did aforetime." Never, surely, did the spirit and power of devotion shine forth with greater lustre, than at this time, in the person of Daniel, upon his knees, in fuch circumstances. Let us therefore meditate for a while on an object, which, as we are affured by the fequel, engaged the attention of heaven itself.

If we consider the situation of Daniel in

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Disc. in Babylon, it will teach us that we viii. ought on no account to omit our daily devotions. And if we consider the manner of his praying, it will teach us how we ought to perform them.

With regard to Daniel's situation in Babylon, we may contemplate him as one in captivity in a strange and heathen land; as one incumbered with the concerns of a vast empire; and as one in danger of his life for what he did.

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Daniel devout in Jerusalem. For there was the temple of God, the true church and worship, frequented by all his countrymen. There dwelt the holy one of Israel, and the light of his countenance visited, and shone continually upon them. But when Jerusalem was trodden down of the Gentiles, and the temple laid low in the dust; when the Lord had "covered the daughter of Sion with a cloud in the day of his anger;" when "the glory "was

" was departed from Ifrael," and Daniel, Disc. with the rest of those that escaped the flaughter, had been led away into captivity, among infidels and fcoffers; that the holy fire of devotion should burn and shine through all these disadvantages and temptations, this was indeed a fight, which God himself delighted to behold; as such devotion could fpring from nothing elfe, but that love of him in the heart, mentioned by king Solomon, which "many " waters cannot quench, neither can the "floods drown it;" all the forrows and afflictions in the world cannot extinguish it; but it will break through, and triumph gloriously, as we find it did, in the case before us. In Babylon, as well as in Jerufalem, "Daniel prayed three times a day." And there are two circumstances mentioned, which feem to have contributed towards keeping his faith and devotion alive and vigorous in those worst of times, namely, meditation in the Scriptures, and a fevere temperance. For in his 1xth chapter he tells us, that " he understood by books VOL. II.

Disc. "the number of the years whereof the " word of the Lord came to Ieremiah the " prophet, that he would accomplish se-" venty years in the defolations of Jerusa-" lem." And in the first chapter we have an account of his refusing the luxuries of the regal table, and chusing to live upon diet of the plainest kind. Through patience and comfort of the Scriptures. therefore, he had hope, and lived in expectation of seeing the divine promises accomplished, in the restoration of Israel to their own land, and the rebuilding of the temple, for which he continually prayed: while, by a strict and holy abstinence, he kept his heart from being enfnared by the good things of Babylon, and fuffered not his body to gain the ascendant over his foul. O great and glorious example to every Israelite in Babylon, that is, to every Christian in the world! Let him likewise understand, by the divine books, the writings of the prophets and apostles, that the time approaches, when the church univer-

fal shall be delivered from her captivity,

and

and the bondage of corruption, into the Disc. glorious liberty of the sons of God; and vill, therefore, as a stranger and pilgrim here upon earth, let him abstain from sleshly lusts, and not be brought under the power of sense; praying always, and hastening unto the coming of the day of God. This if he shall neglect to do, let him know assuredly, that Daniel will rise up in the judgment against him, and condemn him. And much more so, if living in a Christian country, where the true church and worship are established, he shall omit to do that which Daniel never omitted to do, among his heathen enemies.

But perhaps we have too much business upon our hands, to spare time for our devotions. Time is very precious with most people, when they are to perform their devotions; and if they have not enough for every body, they generally make free, in the first place, with their Creator. But let these men of business consider the case of Daniel. Have they more business than he had, who was the first of the three pre-

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fidents

Disc. sidents appointed to receive and audit all VIII. the accounts of an hundred and twenty princes, fet over the vast empire of Persia. of which, at that time, almost all the kingdoms of the earth were provinces? It would puzzle one to conceive a man in a fituation that would afford him less leifure. Yet all this business did Daniel discharge faithfully and punctually, and found time to pray, and give thanks before his God. thrice every day constantly. The same we may observe of king David, who, though frequently engaged in war, as well as the management of a kingdom, yet made and kept the very same resolution as to his devotions. "At evening and at morning, " and at noon day (fays he) will I pray, " and that instantly, and he shall hear my voice." Nay, this did not content him in the matter of thanksgiving; for, " fe-" ven times a day (says he elsewhere) do I " praise thee, because of thy righteous "judgments." And it was he who, amidst all the cares of state, composed and fung to the harp those divine hymns, which

have been the delight of the faithful from DISC. that day to this, and shall be so to the end VIII. of the world. To these examples from the facred history we may add that of a prince of our own, the great and good king Alfred, whose wisdom and diligence restored this kingdom from a state of the greatest confusion to one of the most perfect order, and preserved it in the same all the while he fat upon the throne. Yet no less than eight hours, out of the four and twenty, did this monarch, so engaged, allot to reading, meditation, and prayer. Now all these are matters of fact, and shew us what may be done by persons, who will set to work in good earnest, and make a prudent dispofition of their time. For in one of these two respects it is most certain that man must be deficient, who pretends that he cannot find time to ferve God; fince Daniel, when prime minister in the court of Persia, " prayed and gave thanks before his "God, three times a day."

And this he continued to do, even when O 3 the

Disc. the law was passed, which made it certain death, "When Daniel knew that the writing was figned, he went to his house, and his windows being open in his "chamber towards Jerufalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, "as he did aforetime." He did his duty exactly according to his usual custom, as if nothing had happened, and no law had been passed, or any thing said at court about it. He would not go to any other place, where his enemies might not have found him, but went to his own house. whither he might suppose they would follow him. He would not secrete himself in any private or remote corner of the house, but repaired forthwith to his own chamber, the place whereunto he always reforted. He thought it not enough to pray inwardly with his mind, which he might have done in any posture, without being perceived, but made his body bear

it's accustomed part in the service; "he "kneeled upon his knees." He contented

not himself with praying once, or twice Disc. only, dropping the third time in the mid- VIII. dle of the day, on account of the imminent danger he was in, but made up his full and usual complement; "He kneeled " upon his knees three times a day." Nor did he pray only, and not give thanks, cutting off some part of the service, to make the time of danger shorter, but performed the whole, without curtailing or diminishing ought; "He prayed, and gave thanks "before his God, as he did aforetime." And, in short, he would not so much as thut his windows, but did all this, " His " windows in his chamber being open to-" wards Jerusalem." In order to shew the meaning of this last circumstance, we must have recourse to a noble passage in king Solomon's prayer at the dedication of the temple, which Daniel had in his eye, and by which he directed his conduct. I Kings VIII. 46, &c. "If thy people fin " against thee (for there is no man that "finneth not) and thou be angry with " them, and deliver them to the enemy, es fo 0 4

Disc. " fo that they carry them away captives to vill. " the land of the enemy, far or near: yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them away captives, faying, we have finned, and have done perversely, we have committed wickedness; and so re-" turn unto thee with all their heart, and with all their foul, in the land of their se enemies which led them away captive, " and pray unto thee toward their land, which thou gavest unto their fathers, the ee city which thou hast chosen, and the house which I have built for thy name; then " hear thou their prayer and fupplication " in heaven thy dwelling place, and maintain their cause, and forgive thy people "that have finned against thee, and all "their transgressions wherein they have " transgressed against thee, and give them " compassion before them that carried them "captive, that they may have compassion " on them." The circumstance therefore of

of "praying towards Jerusalem" being Disc. thus enjoined. Daniel would by no means VIII. omit it. And now, let us consider with ourselves, how clear the conscience, how holy the foul, how stedfast the faith, how lively the hope, how fervent the charity, how invincible the courage of Daniel must have been, who, in fuch circumstances, could calmly and composedly go on in the regular and exact performance of his stated devotions. Let us confider of how great consequence the due performance of them is, if with death in it's most horrible form before his eyes, he thought he could not justify a fingle omission of them. And whenever we are tempted to neglect our prayers, let us remember that Daniel, though the den of lions was to be the consequence, "kneeled upon his knees three times a "day, and prayed, and gave thanks before "his God, as he did aforetime." sither, and experience will teach as post,

We have now taken a view of the fituation of Daniel in Babylon. We have confidered him as one in captivity in a strange and Disc. and heathen land; as one encumbered with

VIII. the concerns of a vast empire; and as one
in danger of his life for what he did; and
hence we have been convinced, it is to be
hoped, that nothing ought to make us
omit our daily devotions.

From the same great example we may learn how we ought to perform them, with regard to place, posture, time, and matter.

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As to place, Daniel, we find, "went to his house, and shut himself up in his "chamber." And our blessed Lord has enjoined us all to do the same. "Thou when thou prayest, enter into thy chamber, and shut the door." And the reason is plain. He who would pray, must first retire. The spirit of the world and the spirit of prayer are contrary the one to the other, and experience will teach any one, that he cannot well pray in a croud. Business, or pleasure, or even common conversation, if it be about the things of this world,

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world, and continued for any long time, will Disc. firangely indifpose the mind for devotion; VIII. and the foul, before the can take her flight to heaven, must plume and balance her wings by holy meditation. She must rally her scattered and diffipated thoughts, and fix them on the business she is going about. She must consider the nature of God, to whom she is to pray; of herself who is to pray to him; and of those things for which she is to pray to him. She must know the fins she has been guilty of, to confess them; and the graces she stands in need of, to petition for them. All this is not to be done but by deep meditation; and meditation, which is the mother of devotion, is the daughter of retirement. They who do not meditate, cannot pray; and they who do not retire, can do neither. God help, and have mercy upon all those, who are in this most wretched and deplorable state; as all must be, who pass their days in a senseless round of vain amusements and diversions, in a continual hurry and diffipation of thought, ignorant of

Disc. of the benefits and comforts of the closet, VIII. and therefore ignorant of the true state of their minds, ignorant of their Saviour, ignorant of their duty, ignorant of every thing which they were fent into the world to learn. Thus they live, and—thus they die! If therefore we conceive a dread of fuch a life, and fuch a death, (and too great a dread we cannot conceive) let us learn of holy Daniel to commune with our own heart, and with God, in our chamber. And then let us judge ourselves to have made some progress in the divine life, when the pleafures we find there are preferred (as every experienced Christian knows they ought to be preferred) to all the pleasures the world can offer.

> Next to the place, we are to consider the posture in which Daniel prayed. He "kneeled upon his knees, with his face "towards Jerusalem." The Christian warrior differs from all others in this particular, that he is never so sure of conquest, as when he enters into the battle in this attitude.

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attitude. The adversary had rather find Disc. him in any fituation than this, which is VIII. indeed his best posture of defence against all temptations whatfoever. Daniel was fo entirely secure in it, that he valued not the roaring of all the lions in the den of Babylon, just opening their mouths to devour him. Nor need the devout foul regard a whit more the rage and fury of that " roar-"ing lion," fpoken of by the apostle, "who " goeth about continually up and down in "the earth, feeking whom he may de-"vour." I fay, the devout foul need not regard it; for we must not forget, that the posture of the body can profit nothing, unless it be accompanied with that disposition of mind, which it is defigned to represent. We are found hypocrites, if we are not inwardly what we appear outwardly to be, when we fall upon our knees. For the intention of so doing is to testify an awful sense of the power and glory of God, and as deep an one of our own infirmity and unworthiness, under which we fink down to the earth from whence we were Che Cian taken.

Disc. taken, and acknowlege ourselves to be but viii. finful dust and ashes. By this act, when rightly performed, the mind going along with it, we obey the divine command. "Humble yourselves under the mighty " hand of God;" where the apostle addresses us as criminals, under the hand of justice. uplifted to strike the fatal stroke, which there is no way of avoiding, but by falling to the earth. In a word, the duty of prayer is founded upon the fufficiency of God, as an almighty Creator and Redeemer, and our wants, as finful creatures; both which great truths we confess at once, by meekly kneeling upon our knees; and therefore this is the proper posture for prayer. But what shall we say of Daniel " fetting his "face towards Jerusalem," when he prayed? Are we to imitate him in that likewife? Undoubtedly. Not according to the letter, but the spirit. The old Jerufalem and temple are destroyed, to be rebuilt no more; in the room of which a new Jerusalem and a new temple have long fince arisen. The new Jerusalem is the Christian

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the Lamb are the temple. To Christ we must turn our eyes; in the union and communion of his church we must offer up our prayers. Daniel praying in Babylon looked towards Jerusalem; the Christian praying in the world should look towards heaven, towards that new, spiritual, and celestial city of the living God, whose soundations are upon the holy and everlasting hills, and which cannot be removed, but standeth fast for ever. Thither let him look, thither let him pray, in this land of his captivity.

But when, and how often is he to pray? With regard to this point also, Daniel will instruct him, who "kneeled upon his "knees three times a day;" that is to say, in the words of holy David before cited, "At morning, and at evening, and at noon "day." What man is he, that can help offering up his morning sacrifice of devotion, when awaking from sweet sleep, refreshed and renewed, he beholds all things

Disc. as it were new created? The fun arises. and finds the cattle upon a thousand hills waiting for his appearance, and all the birds of the air ready to pay their tribute of thanksgiving, for the return of his glorious and enlivening beams. And shall man-man, for whose use and benefit all these things were made-shall man alone lie buried in sleep; or, when arisen, forget to worship his God? Shall he not rather rouse all his affections at once, with these and the like strains of the sweet finger of Ifrael; -- "Awake up my glory, " awake lute and harp," every organ of my body, and faculty of my foul; "I " myself will awake right early. O God, "thou art my God; early will I feek "thee. I will fing of thy power, 0 "Lord, and praise thy mercy betimes in "the morning. I will magnify thee, 0 "God my king, and praise thy name for " ever and ever. Every day will I give "thanks unto thee, and praise thy name

> "for ever and ever." Now is the time for us to take a view beforehand of every

> > thing

thing that is to be done in the day, to Disc. offer it to God with purity of intention, VIII. and pray for his grace to direct us in all things; but more especially in those instances, in which we are most likely to need it; as the constitution, temper, situation, and circumstances of every person in the world make some particular temptations more dangerous to bim than others. Again: who, that was in his fenses, when the evening closes upon him, and configns him to the darkness of the night, would venture to go to fleep (when for aught he knows he may awake in another world) without having first examined himself concerning the thoughts, words, and actions of the day, and so confessed and repented him of the fins therein committed, as to have rendered himself a proper object of the divine mercy through Christ, into whose hands he should now commend his spirit, as he would do with his dying breath. Bleffed is he, who thus begins and ends the day with God, and so passes a life of piety and peace. His sleep shall be **fweet** Vol. 11.

Disc. sweet indeed. And sweetest of all shall be that last sleep, out of which he shall awake to glory in the morning of the refurrection. With regard to Daniel's third hour of prayer, namely, noon, if they who have it not in their power to retire for that purpose, would accustom themselves daily to think, at that hour, on Christ, who was then nailed to the cross for their fins, and lift up their fouls to God in a short prayer for falvation by him, they would find themselves much strengthened and refreshed thereby. As to those whom God has bleffed with more leifure, let them by all means follow Daniel's example, till they can find a better. Let them "kneel upon " their knees THREE times a day;" and let those who retire at that season to adorn their persons, take the opportunity of putting on the ornaments of grace, and renewing the spirit of their minds.

Lastly, this same great and fruitful example of holy Daniel affords us a direction likewise as to the matter of our devotions.

He " prayed and gave thanks before his Disc. "God as he did aforetime." Prayer and VIII. thanksgiving therefore were the two parts of his daily service. What the nature of his prayer was, we may know from that recorded in the 1xth chapter, where he fets himself to confess his fins, and those of his countrymen, and to intreat for mercy on Jerusalem, with a fervour and affection never to be exceeded. Our devotions then. according to this model, must consist of confession of fins; deprecation of the punishments and judgements acknowleged to be justly due to them; supplication for pardon, deliverance, and grace; and intercession for the church, and all included in her, our relations, friends, countrymen, and fellow Christians, and more especially for all the fons and daughters of affliction; the whole to be concluded with thankfgiving *; concerning which we may ob-

Let me be permitted to recommend to the reader, for his companion and directory in this way, The Devotions of Bishop Andrews, translated from the Greek by Dean STAN-HOPE; a new and beautiful edition of which has been lately printed for Mr. RIVINGTON, in St. Paul's Church-Yard.

Disc. serve, that no situation in this world can VIII. exclude the necessity, and take away the

ground of it; fince we find Daniel "giving " thanks," when the city and temple of God were in ashes, and himself a captive in Babylon. Even then he not only " pray-" ed," but also " gave thanks before his "God, as he did aforetime," And indeed nothing but a brutish stupidity can hinder any man from seeing reason to thank God, fo long as he grants him life, and space, by repentance and faith, to secure to himfelf a part and portion in the glories of eternity. The poorest beggar, in rags upon a dunghill, ought to bless and praise the Lord without ceasing, that he has yet this privilege allowed him; a privilege denied to fo many thousand miserable spirits; whose day of grace has long since expired in the night of everlasting death. Whatever therefore be our lot in this world, let us remember the apostolical injunction, " In all things give thanks :" and in order to stir ourselves up to the obeying it, let us only recount the mercies we have re-

ceived

ceived through our Lord Jesus Christ, at Disc. sundry times, and in divers manners, spiritual and temporal, from the day of our birth to this present moment; and the result will be, it must be, that we shall all, the poorest and most afflicted among us, make the psalmist's resolution our own; "I "will always give thanks unto the Lord, "his praise shall ever be in my mouth:" and whenever, like holy Daniel, we "kneel "upon our knees to pray, we shall, at the same time, like him, "give thanks "before our God."

Thus therefore does Daniel not only strip us of every excuse for neglecting our devotions, but give us likewise full instructions how to perform them, with regard to place, posture, time, and matter. And let the blessed effect and reward of his devotion fire our souls to an imitation of so great and glorious an example. Would we be delivered from the power of the devil, and the bitter pains of eternal death? Would we be holy, and just, and good?

Disc. Would we be filled with wisdom and understanding in the counsels of the Almighty? Would we be high in the favour of heaven? Nav. would we be faved from temporal calamities, and brought to honour, esteem, and reverence, in the fight of men? Constancy in prayer can open a way to all these bleffings. For if we ask, why Daniel was preserved from the lions? Why he was endued with fuch innocency of life? Why he was admitted into the fecrets of the divine oeconomy? Why he was styled, by way of eminence, "the " man greatly beloved?" And why the name of God was glorified by his promotion in a heathen court? The answer to all is-" He kneeled upon his knees three times a day, and prayed, and gave thanks

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THE REDEMPTION OF TIME.

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Redeeming the Time.

MAN is often in Scripture compar-Disc.
ed to a merchant; and there are
three things more especially, which, confidered in that capacity, he is enjoined to
purchase at any rate. The first is the Kingdom of Heaven, likened by our Saviour,
in one of his parables, to "a pearl of great
"price, which a merchant having met
"with, went and sold all that he had, and
"bought it." The second is Truth. "Buy
P 4 "the

Disc. "the truth, saith Solomon, and sell it not."

IX. The third purchase we are to make is that mentioned in the text: "Redeeming the "Time." And this indeed opens the way to the other two; since it is by a right employment of our Time, that we come to a knowlege and love of the Truth, which leads us to the Kingdom of heaven, through him, who is "the way, the truth, "and the life."

The phrase, "redeeming the time," supposes us to have been formerly negligent in this sort of spritual traffic, and so to have suffered loss; which therefore we are to make up, by taking every opportunity of trading to advantage for the suture.

The inestimable value and right improvement of time are therefore the subjects suggested to our meditations by these words of the apostle; in the prosecution of which, let us consider, Why Time should be redeemed, and How it may be redeemed. Time,

Time, little as men account of it, is DISC. the most choice and precious thing in IX. the world. " The merchandise of it is "better than the merchandise of filver. "and the gain thereof than fine gold." And this God feems to have pointed out to us, by the very manner of his giving it, so different from that in which he vouchsafes his other gifts. For whereas he is graciously pleased to bestow many of them upon us in large quantities, fo that we can keep some store of them by us, with Time it is not fo. Of that there is but a moment in the world at once, which is taken away when another is given. If therefore the value of a thing rifes in proportion to it's scarceness, what shall a man give, or rather what shall he not give, for the redemption of Time, which is thus dealt out by heaven, like some rich and invaluable cordial, in fingle drops, to the end, doubtless, that not one of them should be suffered to fall to the ground? We take no account of Time, but by the loss of it; the clock which strikes, informs us

Disc.—not that we have so much in our possession, but that so much is gone from us:
for which reason it hath been styled "the
"knell of a departed hour," which rings
out for the death of another portion of our
time, admonishing us to make a better use
of that which remains. The present moment only is our own. As to the suture,
God alone knows whether they will ever
be present to us: and for the past, they
are never more to return; which is a

Second reason why Time ought to be redeemed by all means in our power, because, when once past, it never returns. The merchant, who knows that there is a precious commodity to be purchased at a reasonable rate, by which his fortune may be made at once; and knows withal, that if he miss this, he shall never have such another opportunity; what pains will he not take? How early will he rise; how late take rest? How diligent will he be in sitting out his vessel? With what haste will he put to sea? With what earnestness and

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and anxiety will he watch the wind, and Disc. foread all his fails, to catch every breath that may waft him in time to the port for which he is bound? This is our very cafe, to a tittle. Time is that precious commodity, by a right use of which our fortunes are made for ever, for ever and ever, to all eternity. And Time, when once gone, never returns. For where is yesterday? It is "with the years beyond the flood;" and we can as foon bring back one, as the other. Were all the princes of the earth to unite the wisdom of their counsels, and the might of their kingdoms, they could not recall one fingle moment. How plain and obvious is this to the common fense of every man? But who is there, that pays so much regard to this well known truth, as to regulate his conduct by it, and to make his actions conformable to his knowlege? Where is the Christian, who, in order to fecure a portion in the glories of eternity by a right employment of his time, useth half the diligence which is continually used by the merchants of the earth.

Disc. earth, to purchase an uncertian tenure of it's perishable goods? But so it is, that let us look where we will, whenever the things of this world are in view, we find men acting, in their feveral professions and callings, according to the best and most approved maxims of each; projecting their schemes wisely, and executing them vigoroully; in a word, taking their measures as if they were in earnest; whereas, behold the same men considered as Christians, engaged in the concerns of a better world; and a view of their conduct is really fufficient to make a thinking unbeliever conclude, that nine parts in ten of them either believe no more than himself, or else that a statute of lunacy ought forthwith to be taken out against them. If therefore we acknowlege, that time once past never returns, let us acknowlege likewise that this is a good reason why we should redeem what is past, by making a right use of what is present. And let us act accordingly. especial very limit citato constitu

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A third reason why time ought to be DISC. redeemed, is the consideration that it must be accounted for. A steward entrusted with the management of his lord's goods, and a person employed to trade for another. should of all men be the most diligent and careful; feeing that at a certain stated time they are to deliver in an account of what they received, and the profits they have made; upon the fidelity and exactness of which, their future welfare is to depend. By these two cases our Lord has thought proper to represent to us our state and condition in this life, in the parable of the Unjust Steward, and that of the Ten Talents. The goods and talents committed to our trust, to manage and improve to the best advantage, are all the gifts of God, whether those of nature, fortune, or grace, that is, in short, every thing we are, and every thing we have. Of the use and improvement we shall have made of all these an account is to be delivered in at a day appointed; and our eternal welfare depends upon it's being fuch an one as will abide the

Disc. the strict scrutiny of him who committed them to us. The steward, who appeared to have wasted his lord's goods, was difmiffed from his fervice: and from the unprofitable fervant, who, instead of trading with his talent, buried it in the earth, that talent was taken, and he was " cast into " outer darkness, where was weeping and " gnashing of teeth." Now time being, as I have shewn, one of the choicest and most precious gifts of God to men, will, at the last great day, be accounted for with a strictness proportionable to it's value. Let us therefore take care that the Accuser of the brethren, the ever watchful and malicious adversary of our salvation, have it not in his power to lodge an accusation against us with our Lord, of our having wasted that good thing committed to us; of having hidden that most precious talent in the earth, instead of trading with it to the best advantage; of having killed and buried our time in fenfuality, floth, and idlenefs. For this murder, like others, will not always be concealed; the hours destroyed in secret will

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will appear, when we least expect it, to Disc. the unspeakable terror and amazement of ix. our souls; they arise from the dead, and sy away to heaven (whither they might have carried better news) and there tell sad tales of us, which we shall be sure to hear of again, when we hold up our hands at the bar, and they shall come as so many swift witnesses against us. The consideration therefore that we are to account for our time will be allowed as a third reason why it should be redeemed.

A fourth, and that no less strong and powerful than the former, is the shortness and uncertainty of human life. No man knows precisely when his accounts will be called for; but this he does know most infallibly, that it cannot be very long, and that it may be very soon. "Why, alas, "does mortal man think to live long, when "he cannot promise to himself the next "minute! How many have lamentably "deceived their own hearts in this point, "and been suddenly snatched away? How "often

IX.

Disc. " often do we hear, how often do we read. "fuch a man is flain, another is drowned. " a third has broke his neck with a fall. " this man died eating, and that playing; " one perished by fire, another by the " fword, another of a disease, another was " flain by thieves. Thus death is quickly " the end of all, and man's life paffeth " away like a shadow that departeth ';" like a tale that is told: like a flower that fadeth; like a post that hasteth by; like a bubble that rifes, and shines, and finks again into the common mass; like a vapour that appeareth for a little while, and then vanisheth. This again is a truth univerfally acknowleged, infomuch that it is difficult to be for an hour in company, where the rapid progress of time is not made the subject of an observation. And yet we are under fuch a delufion in our reckonings of this matter, that although the time past be certain, and that which is future be to the last degree uncertain, yet we regard the former as nothing, and trust

to the latter as if we could command at Disci least half the days of Methuselah, and had entered an effectual caveat against any claim which death might have upon us, until the expiration of four hundred years. Whereas " though men be fo strong," that fometimes, and that but very feldom indeed, comparatively speaking, "they come to " fourfcore years, yet is their strength then " but labour and forrow, so soon passeth it " away, and we are gone." And what ufe does the Pfalmist make of this consideration? It follows in the next verse but one; "Lord, teach us fo to number our " days, that we may apply our hearts unto " wisdom;" that is, teach us so to meditate on the shortness of our time, that we may improve it aright to the purposes of falvation. The same reflection, and the same inference drawn from it, occur in the xxxixth Pfalm. "When thou with re-" bukes dost chasten man for sin, thou " makest his beauty to consume away like " as it were a moth fretting a garment: " every man therefore is but vanity." This VOL. II. thought

IX.

Disc. thought melts the heart of the royal fuppliant into a religious tenderness, and disfolved in penitential tears, he pours forth the following most affecting strains; strains, that should be continually in the mouth of the Christian pilgrim. "Hear my prayer, "O Lord, and with thine ears confider " my calling, hold not thy peace at my " tears: for I am a stranger with thee, " and a fojourner, as all my fathers were. "O spare me a little, that I may recover " my strength before I go hence, and be "no more seen." It may be farther obferved, upon this head, that we may learn an useful lesson from an enemy. It is said of the devil, that " he is come down upon " the earth having great wrath, because he " knoweth that he hath but a short time." Now, if the shortness of the time allowed be an argument with him for labouring hard to destroy our fouls, surely it ought to be one with us for labouring as hard to fave them: especially if we consider what that work is, and the difficulty of accomplishing it, which shall therefore be the Fifth

Fifth argument adduced for the redemp- Disc. tion of time. Time ought to be redeemed, Ix. because of the work we have to do, and the difficulty of doing it. Did we see the husbandman dreaming away his time, when all his fields lay uncultivated; or the generals of an army killing an hour at cards, when the enemy was preparing to storm the camp; or a pilot afleep, when the ship was running directly upon a rock; and did all these alledge, as the reason of their behaviour, that they had nothing to do, we should think a madhouse the only proper place for them: and we should think right. But why do we not perceive, that there is not less of absurdity and madness in the conduct of that Christian, who wastes his precious hours in idleness, and apologizes for it by faying, in the same manner, that he has nothing to do: when perhaps the work of his falvation, that greatest of all works, the very work for which God fent him into the world, is not yet fo much as entered upon, or even thought of. The heart lies fallow; it is Q 2 overrun

Disc. overrun with corrupt lusts and evil affections; the ground not yet broken up, much less the feed sown; and the time of harvest approaching: the Christian husbandman, it feems, is dreaming, for he has nothing to do. The world, the flesh, and the devil, have united their forces, and temptation is at the gates, ready to carry all before it: the Christian warrior is taking his pastime, for he has nothing to do. The poor weatherbeaten foul is driving, at the mercy of winds and waves, upon the stormy and tempestuous sea of this troublesome world, amidst rocks and quicksands: The Christian steersman is asleep, for he has nothing to do. Our Lord bids us watch and pray; he orders us to strive to enter in at the straight gate, by the narrow way; he enjoins us to labour for the meat that endureth; his apostle presses it upon us to work out our falvation; yet we can persuade ourselves, that we have nothing to do. How is it then? Are temptations fewer than they were, fo that there is no danger of falling into them, though we do not watch and pray

pray against them? Is the gate grown Disc. wider, or the way made broader, so that we may enter in without striving? Will the meat that endureth, any more than that which perisheth, drop into our mouths without labouring for it? Can we obtain falvation now, without working it out? Such news, perhaps, is fometimes brought us, and it cannot but be agreeable to flesh and blood. There is only one misfortune, which is, that it cannot possibly be true, the Gospel of Jesus Christ being intended for the use of all ages and generations, and. therefore remaining, like it's divine author, " the same yesterday, to day, and for ever." Nay, it feems to be a truth as clear as Scripture and experience can make any truth, that the world grows worse as it grows older; consequently, the difficulty of working out our falvation is increased in proportion, and fresh force is daily added to the apostolical argument; " Redeeming " the time, because the days are evil." And thus much for the fifth reason why time ought to be redeemed, namely, the work

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Disc. we have to do, and the difficulty of doix. ing it.

> The last reason shall be this, because we have already loft fo large a proportion of the time allowed us for the purpose. For if we consider, how many of our first years passed in a state of childhood; how many more were played away in the heat and folly of youth; how long it was before we fate down to reflect upon our true condition in this world, upon the works which Christ had done for us, and those which he had enjoined us to do, through his grace, for ourselves; how high we might by this time have flood in the scale of virtue, had we well employed the numberless hours which we certainly might have well employed, and withal how low we now fland, by having neglected fo to employ them; I fay, if we feriously confider these things (for very serious considerations they are) we shall think it but reasonable that we endeavour by double diligence to repair former neglects-reasonable,

able, did I say? We shall embrace every Disc. opportunity with joy, and on our bended knees adore that mercy, fo much beyond all we could hope for, which has made it possible for us by any means to redeem the time we have loft. For although this loss, through a strange thoughtlessness and blindness of mind, generally troubles and afflicts us less than any other, yet think what tribulation and anguish will seize upon us, if by these means our work should be found unfinished at the day of death! How precious will the hours then feem, that have formerly been thrown away on trifles! How many worlds shall we then be ready to offer for one of them? And who can fay, that it will be granted? Think on those wretched spirits, who mispent their time, while in the body, and are therefore now entered upon their portion of everlasting forrow. What would they give for the opportunity vouchfafed us of being reconciled to God, and bringing forth fruits meet for repentance? Could any of them be released from their prison house. Q 4

Disc. house, and fent back into the world for one year, in how holy and heavenly a manner would they spend it? How deeply would they mourn for their fins! How fervently would they pray for pardon! How earnestly would they exhort others to do likewise! What therefore they would do, to be delivered from the bitter pains of eternal death, let us do, to avoid falling into them. I shall close this head with that amazing description, given us by St. John in his Revelation, of a transaction which is one day to happen. "I faw ano-"ther mighty angel come down from "heaven, clothed with a cloud, and a " rainbow was upon his head, and his face "was, as it were, the fun, and his feet as " pillars of fire. And he fet his right foot " in the sea, and his left foot on the earth, " and cried with a loud voice, as when " a lion roareth, and when he had cried, " feven thunders uttered their voices." But this wonderful and glorious person has a message to deliver to the inhabitants of

the world, far more terrible than his cry,

or the seven thunders that followed it. Disc.

"And he lift up his hand to heaven, and ix.

"sware by him that liveth for ever and

"ever, who created heaven and the things

"that therein are, and the earth and the

"things that therein are; and the sea and

"the things that are therein, that THERE

"should be time no longer." The

proper inference surely is this; "While

"we have time, let us do good unto

"all men."

These then are the reasons why time should be redeemed; because it is the most choice and precious thing in the world; because when once gone, it never returns; because it is to be accounted for; because it is so short and uncertain; because of the work we have to do, and the difficulty of doing it; and because we have already lost so large a proportion of the time allowed us to do it in.

In order to shew how time may be redeemed, permit me to lay down a few short Disc. short rules for the management and imix. provement of it.

> First, Observe a method in the distribution of your time. Every hour will then know it's proper employment, and no time will be loft. Idleness will be shut out at every avenue, and with her that numerous body of vices, that make up her train b. This method must vary, according to the different callings and circumstances of mankind. They whom God hath bleffed with plentiful fortunes, which fet them above the necessity of engaging in any profession, are happy in this respect, that they have more command of their time, and confequently may give a larger proportion of it to the improvement of their minds by reading, meditation, and prayer, as well as

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It may be added, as a supplement to this rule—Have always some work in hand, which may be going on, during the many intervals (for many there will always he) both of business and pleasure. On this part of the subject read the RAMBLER, Vol. III. N° 108. and consider well the instance of BRASMUS, there adduced. Read likewise SPECTATOR, Vol. II. N° 93, 94. and Vol. IV. N°. 316.

to the employment of discovering and re- Disc. lieving the wants of their poor neighbours. They, on the other hand, who must go forth to their work and to their labour. whether of mind or body, are happy in this respect, that a great part of their time is laid out for them, and they are prevented from wasting it in idleness, by the order of Providence. Be it their care, to confecrate their labour to God, by regarding it as a penance imposed on them for fin, and performing it in a spirit of contentment and refignation, chearfulness and joy, even as Christ performed his, looking for and hasting to that time, when they shall enter into the promised rest. In the morning let the mind be seasoned with devotion and heavenly wisdom, to fit it for it's employment; and in the evening, to prepare it for it's repose. Let the sabbaths and festivals of the church be in no sense days of idleness, much less of vice and folly; but given to the works of religion and charity; that they may be to us, what they were defigned to be to all, minute reprefentations

Disc. of the sabbath that remaineth for the peo
IX. ple of God; little preludes to that everlasting jubilee, that shall be one day celebrated in the heavenly Canaan. Wo be to that
man, who wastes these hallowed portions
of his time upon the concerns of the world,
and the lusts of the slesh, doing nothing,
or worse than nothing: stranger to the refurrection of Jesus, the glories of the saints,
and the joys of heaven, he rejects the pledges
of his eternal inheritance, and throws those
jewels into the mire, that should have
adorned his crown of righteousness.

Secondly, Be moderate in your recreations. Recreations, we all know, are necessary. It is the Christian's concern to take care that they are innocent; which they will be, if they give rise to no evil passion, such as anger, or avarice, too generally attendants upon games of all forts; and if no more time be spent in them than is necessary to unbend the mind, and sit it for a return to it's employment. But when recreation becomes (as of late in this nation) a trade and

has found performed this, libering there and

and a profession, and is made a means of Disc.

putting the soul upon the rack of contending passions, it no longer deserves the name,
but is in reality a drudgery imposed by the
adversary of human happiness upon those,
who will not give their time to the service
of their Maker. In one word, it is Egypt
and the task-masters over again. From
which we have reason to pray that our good
Lord would vouchsafe to deliver us all!

Thirdly, Cut off, as much as may be, unnecessary visits. Of all thieves, they are the
worst, who rob us of our time, because
for the loss of that no amends can ever be
made us. And there are in every place
some, who, being idle themselves, do their
best endeavours to make others so; in which
work, partly through a disposition in those
others to be made so, and partly through a
salse fear and shame, which hinders them
from fraying away such birds of prey, they
are too often suffered to succeed. An

on the Robbery of Time, see a most excellent paper in the IDLER, Vol. 1. No. 14.

Disc. affembly of such persons can be compared IX. to nothing but a staughter-bouse, where the precious hours, and oftentimes the characters of all their friends and acquaintance, are butchered without mercy. And perhaps there are few maxims that have more truth in them, than one laid down by a great master in the art of Holy Living.

"No man can be provident of his Time, who is not prudent in the choice of his "Company."

Lastly, Examine, every evening, how you have spent the day. For how can that man know the state of his affairs, who keeps no account? The task, at first, will be irksome, and the adversary will try every way to make you neglect, and by degrees drop the practice. And why? Because he knows that no person, who continues it, will long remain under his power. It will let you into some secrets, that will greatly shock and alarm you. But you must know your sollies, how else can you reform them? Whereas, when a constant and faithful

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performance of this exercise (the benefits Disc. and advantages of which are without number and without end) has brought you acquainted with your errors, every day will correct those of the preceding. You will find that God has given you time enough for every good purpose d, but none to waste. You will soon know the true value of time, and become an adept in the management of it.—And of this be assured, for your comfort and encouragement, that the time rightly employed, be it when it may, is with God "an acceptable time;" and that every day well spent is to yourselves "a "day of salvation."

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d This seems to be intimated to us in that question of our Lord—" Are there not twelve hours in the day?" John x1. 9.

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MONG all the graces that adorn a Disc. Christian foul, like formany jewels of various colours and lustres, against the day of her effourals to the Lamb of God. there is not one more brilliant than this of patience; not one which brings more glory to God, or contributes for much to wards making and keeping peace on earth; not one which renders a man more happy within himfelf, more agreeable to all about him; infomuch that even they who themfelves possessit not, yet are fure to commend it in others. They fet their feal to the truth, though by fo doing they con-Vot. II. demn

X. virtue common to us with God; it is the characteristic of Christ, and the leading precept of the Gospel; it is recommended by the examples of all the saints; rendered necessary by the present state of man; and set off by the manifold inconveniences of it's contrary, impatience, as well as it's own incomparable excellencies and advantages. By enlarging upon these particulars, I shall endeavour to recommend this celestial grace to your esteems, and excite you

edt shrings enstell bus suoton suoire to be. In the sinsteplace, Patience is a virtue common to us with Goden Long suffering is his darling attribute; and what is dear in his sight, ought not to be less precious in our's. And how marvellous is bis partience, who daily pours his blessings on those men, who as daily offend, affront, and dishonour him; making his sun to rise on the evil and on the good, sending rain on the unjust as well as the just, and not excluding the worst of us from those

to the attainment of fo invaluable a treasure.

bleffings, to the least of which the best of Disc. us have no title! For the benefit of the guilty as well as the innocent, of the impious as well as the pious, of the ungrateful as well as the grateful, the feafons take their rounds, the elements work together, the light and air exert their kindly influences, the fountains fend forth their falutary streams, the corn fields grow yellow, the grapes ripen upon the vines, the boughs of the fruit trees bend down, the groves are clothed, and the pastures slourish. The Gospel is ftill preached to those who flight it; falvation is still held forth to those who have so often dashed it from them; Christ is still offered to those who have blasphemed him. And although God be provoked every day, yet he holds his hand, and waits patiently, till the last minute of man's trial and the world's duration be past. Although he have the power in his own hands, and the weapons of his indignation are all ready, he defers to strike, if perhaps men may at length be led by his long fuffering to repentance; because " he " wills R 2

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Disc. "wills not the death of a finner, but ra-" ther that he should be converted, and " live;" and while judgement fleeps, mercy calls night and day to finners, "Why will " ye die? Repent, and ye shall be for-" given; turn ye, and ye shall live." Yet God's bleffings are abused to the purposes of luxury and lasciviousness; his truth is denied; his commandments are broken; his church is persecuted; his ministers are insulted; his Son is crucified afrosh; and his own long-fuffering is made an argument against his existence-And he is still patient. What is man, then, that he who have to oten dains nislamos bluedl Christ is thill offered to those who have

> II. The patience which we so much admire in God, shone forth yet more amazingly in the person of his Son Jesus Christ. For was ever patience like that patience, which, descending from a throne of glory, bore a long imprisonment in the womb, to fanctify finners; and lay in a stable, to bring them to a kingdom? Behold the master baptized by the servant,

and

and he who alone could give remission of Disc. fins, submitting to be washed in the laver of regeneration. He fasts forty days, who filleth all things living with plenteousness, and who is himself the Bread of Life. He endures the temptations of Satan, and answers them one by one from the Scriptures, who could have remanded him to his chains in a moment, by the word of his power. With his disciples he lived, not as their Lord, but the fervant of all. How tenderly did he bear with all their ignorances and infirmities, leading them on gently, as they were able to follow him! And that they might never refuse to do offices of kindness for each other, he washed all their feet, and amongst them those of Judas, from whom he meekly received the kiss that betrayed him. How patiently did he endure the contradiction of finners, and, in his disputes with the Jews, how lovingly did he try to persuade the incredulous, and to melt by kindness the hearts that were hardened! How quietly did he submit to the insolence of the proud, R 3 conxider.

Disc. proud, and give place to the fury of the x. wrathful, desirous, even to his last hour, to save, if possible, those murderers of the prophets, those rebels against their God! But when the time of his passion came, what railings and revilings were patiently

what railings and revilings were patiently heard by him, what mockery and infult patiently suffered? How was he wounded, who heals every difease? How was he crowned with thorns, who crowns his martyrs with unfading garlands? How was " he stript naked, who clothes the field " with flowers, and all the world with "robes, and the whole globe with the " canopy of heaven, and the dead with "immortality?" How was he fed with gall and vinegar, who reaches out to his people the fruits of paradife, and the cup of falvation? Innocent and righteous, nay innocence and righteousness itself, he was numbered with the transgressors. The Truth was oppressed by false witnesses; he was judged who is to judge the world; the Word of God became dumb as a lamb before his shearers. And when, at the cru-

cifixion,

cifixion, the heavens were confounded, and Drsc. the earth trembled, and the fun, that he might not be forced to behold the villainy of the Jews, withdrew his shining, and left the world in darkness, still the blessed Jesus said nothing, and betrayed no emotion of anger, but endured without murmuring all that earth and hell could lay upon him, till he had put the last stroke to this most finished picture of perfect patience, and prayed for his murderers; whom he has been ever since and is now ready to receive, upon their repentance, not only to pardon, but to a participation of the glories of his kingdom.

III. The patience thus practifed by Christ is enjoined by his holy Gospel, being indeed the badge of that Gospel, and it's professors. For thus saith the blessed Jesus to all his disciples; "Ye have heard that "it hath been said by them of old time, "thou shalt love thy neighbour; and hate thine enemy. But I say unto you, love your enemies, and pray for them which R 4

impaticace at the loised them will be al-

Disc. "despitefully use you and persecute you. "that ye may be the children of your Father which is in heaven, who maketh shis fun to rife on the evil and on the " good, and lendeth rain on the just and "on the unjust." Is the mind tempted to impatience by the disappointment of it's defires, and the loss of worldly goods and enjoyments? The Scripture, to eradicate the temptation is full of precepts enjoining us to contemn the world, and not to fet our hearts upon things that pass away, and that cannot fatisfy the foul, when it is possessed of them. If our desires after these perishable goods are immoderate, our impatience at the loss of them will be always in proportion. And then how shall he ever fulfil the royal law of charity, or willingly give away his money, who cannot part with it patiently, when God in the course of his providence is pleased to refume his own again? The worldly man is always impatient, because he prefers his

body to his foul: the Christian prefers his foul to his body, and therefore knows how

" despite-

he can be meek and refigned under all the injuries which malice can offer to his perfon; and to him who smites him on the one cheek can present the other, rejoicing that he is counted worthy to suffer something for his Saviour, who suffered so much for him; and referring the decision of his cause to the righteous judgment of God at the last day. For what are we, that we should avenge ourselves, and not rather, by giving place unto wrath, at once disappoint the malice of the enemy, and secure to ourselves the patronage of heaven?

IV. We find all the saints of God, who have been eminent for their Faith in Christ, to have been as eminent for their Patience, without which their saith must have failed in the day of trial; it being not through saith alone, but, as the Apostle says, "through faith and patience," that they inherited the promises." Faith begat patience, which, like a dutiful child, proved the support of it's parent. Abel, the first

Disc. fon of Adam celebrated for his faith, thro' patience continued faithful unto death, and so received the crown of life. Patience preserved Noah's faith all the time the ark was building, and while it floated upon the waters, which destroyed every thing elfe. Through patience Abraham endured the severest trial that faith was ever put to. and offered up his only fon; who, through the same patience, neither lifted up his hand, nor opened his mouth against his father. Through patience Jacob, persecuted by his brother, quietly departed out of his own country, and afterwards pacified him with gifts and presents. Through patience Joseph endured and forgave the ill usage of his brethren, and fed them in the time of dearth. Through patience Moses, fo often abused, and infulted, and only not stoned by a stiff-necked people, still intreated the Lord for them. Through patience David would not flay his implacable enemy Saul, when he had him in his power, and afterwards revenged his death by executing the person who slew him. Through

Through patience Job endured the loss of Disc. all things, and the utmost malice of the tempter, and came forth as choice gold from the furnace of advertity, an example for all ages and generations to follow. Through patience St. Paul lived a life of incessant toil and trouble, and rested not till he had accomplished the ministry which he had received of the Lord Jesus, and preached the Gospel to the heathen world. Through patience, in a word, the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs and confessors, fought the good fight, finished their course, and kept the faith, neither allured nor terrified from their duty, but triumphing, upon the rack, and in the flames, over the world, the flesh, and the devil, and going to "the "kingdom," through " the patience of

V. The present state of man renders the practice of this virtue absolutely necessary for him, if he would enjoy any happiness

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Drsc. ness here, or hereafter. Could we indeed live in the world without fuffering, then were there no need of patience. But thus runs the universal sentence; " Cursed is " the ground for thy fake. In forrow " shalt thou eat of it all the days of thy " life: thorns also and thistles shall it " bring forth to thee. In the sweat of the " face shalt thou eat bread, till thou re-" turn to the ground out of which thou " wast taken." By this sentence are we all bound, as by a chain of adamant, and every man, " from him that fitteth upon the " throne, to him that lieth in the dun-" geon," must have labour and forrow for his portion, till he depart out of this mortal life. And to this fad truth we all bear testimony, as soon as we come into it. The cries of the new born infant testify that it is born to forrow. Tribulation, thus necessarily entailed upon us, admits of no remedy but patience; the reasonableness of which is strongly enforced by the consideration, that our sufferings are

the punishment of our fins. "We indeed

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" receive the due reward of our deeds :" one DISC. man only fuffered, who "had done nothing "amifs." In Christians it is more especially requifite, who, befides the ordinary calamities of life, have the devil with all his wiles to relift, the flosh with all it's defires to mortify, the world with all its temptations and terrors to overcome. The devil cannot be refifted, the flesh cannot be mortified, the world cannot be overcome, without Patience; by which alone repentance is perfected, faith is supported, hope is preserved alive, charity is nourished, and all those holy tempers are formed in us, which Christ in his formon on the mount hath pronounced bleffed; yea and they ever that be bleffed. We therefore furely have of all men the most need of patience, that after we have thereby done and suffered the will of God, we may receive the promises: for the promises are thefe - " He that endureth to the end " shall be saved. Be thou faithful unto " death, and I will give thee a crown of " life." But how shall we endure to the end?

Disc. end? how shall we be faithful unto death. if we have not patience? as the wife man pathetically exclaims; "Wo unto you that " have lost Patience; and what will ye do. when the Lord shall visit you ??" Patience is the only armour that is proof against all affaults, and he who has well buckled it on, needeth not to fear any temptation. Money cannot tempt him. who can endure poverty: honour cannot corrupt him, who can endure difgrace: pleasure cannot seduce him, who can endure pain; in short, nothing can prevail over him, who can endure all things, waiting the Lord's time for his deliverance and reward. Over him the evil one hath no power, and all the comfort to be had in this world is his. It is vain to fay. " Bleffed is " the man that hath no trouble;" for there is no fuch man, nor ever was, nor ever will be; but we must say, " Blessed is the man "who best beareth that portion of trouble, " which falleth to his share."

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VI. The manifold inconveniences of im- Disg. patience will fet this truth off to great advantage. As patience is the attribute of God, impatience had it's beginning from Satan. "Through envy of the devil (faith "the wife man) came death into the "world." And whence proceeds envy, but from impatience of beholding the happiness of another? Impatience and malice therefore had one father, and they have grown together in his children ever fince. An impatient defire of the forbidden fruit loft paradife, which patience to persevere in obedience to the commandment, had preserved to this day. Impatient at beholding his brother's facrifice accepted, and his own rejected. Cain murdered Abel. Unable, through impatience, to bear the uneasiness of hunger, Esau sold his birthright. Through impatience the patriarchs, moved with envy at the love which Jacob bare to Joseph, and the predictions of his exaltation, fold their brother into Egypt. Through impatience the Israelites, when Moses was gone up into the mount, turned afide

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Disc. afide to idolatry, Through impatience of a superior, Korah, Dathan, and Abiram, became schismatics and rebels. And, to mention no more examples, through impatience of found doctrine, and wholesome reproof, the Jews killed the prophets, and crucified the Son of God. In a word, as Patience is the foundation of all good, impatience is the feed-plot of all evil, which may not improperly be called impatience " of good;" as no man commences vicious, but for want of patience to presevere in virtue, and to refilt temptation. And as that which is the cause of fin can be but an ill cure for forrow, he that is impatient under any load which it pleases God to lay upon him, only renders it heavier, and new points the thorns of the Fall, that they may the more sensibly gall and afflict him. All sufferings are infinitely aggravated by impatience, and some owe their very being to it; infomuch that a peevish fretful temper will be " vexed, even as a "thing that is raw," by every object it touches; it will most ingeniously contrive

to keep itself always on the rack, on ac-Disc. count of trifling incidents, which, in a x. mind endued with the grace of patience, could not have produced the least shadow of uneasiness. In this therefore, as in other cases, God hath annexed a blessing to virtue, and hath made man's real happiness to consist in the performance of his duty.

Lastly, let me set before you, in one view, the incomparable excellencies and advantages of this lovely grace of Patience. Patience then commends us to God, and keeps us his. Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility: Patience governs the flesh, strengthens the spirit, fweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, confummates martyrdom: Patience produces unity in the church, loyalty in the state, harmony in families and focieties; she comforts the poor, and moderates the VOL. II. rich:

Disc. rich: she makes us humble in prosperity. chearful in adversity, unmoved by calumny and reproach: she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured: she delights the faithful, and invites the unbelieving: The adorns the woman, and approves the man: is loved in a child, praifed in a young man, admired in an old man: she is beautiful in either fex, and every age. Behold her appearance and her attire. Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is feen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eye-brows fit cheerfulness and joy. Her mouth is lovely in filence; her complexion and colour that of innocence and fecurity; while, like the virgin, the daughter of Sion, she shakes her head at the adversary, despising and laughing him to fcorn. She is clothed in the robes of the martyrs, and in her hand

the holds a sceptre in the form of a cross.

She

She rides not in the whirlwind and stormy Disc. tempest of passion, but her throne is the x. humble and contrite heart, and her kingdom is the kingdom of peace.

If, therefore, to be made like unto God: if to be conformed to the image of Christ; if to follow the precepts of the Gospel; if to write after the copies of faints; if to render our present state comfortable, and infure our final redemption from fin and forrow; if to avoid the manifold inconveniences of impatience, and enjoy the incomparable excellencies and advantages of patience; if these are things desirable; let us from henceforth give ourselves to the pursuit of this divine virtue; let us " fol-"low after Patience." 'And for this purpose, let us adore and imitate the long-suffering of God; let us contemplate and transcribe into our practice the patience of Jesus Christ; let us study and fulfil the

b The portrait here presented to the reader is copied from TERTULLIAN'S noble treatise on the subject, to which we owe that of CYPRIAN. This Discourse is an abstract of both.

Disc. precepts of the Gospel; let us look at and emulate the examples of the faints; let us consider and alleviate the forrows of our pilgrimage; let us perceive and avoid the horrible consequences of impatience; let us court till we obtain the heavenly grace of patience, with her dowry of benefits and bleffings conferred on her by Jesus Christ, into whose patience the Lord direct your hearts, until she have her perfect work in the falvation of your fouls, through the same Jesus Christ our Lord, to whom, with the Father and the Holy Ghoft, be ascribed, as is most due, in all churches of the faints, bleffing, and honour and glory, and power, now and ever-

more. Amen.

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THE GREAT ASSIZE.

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He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained.

THE distinction between good and Disc.

evil hath been from the beginning the great end of the law of heaven, at sundry times and in divers manners promulgated to the sons of men. From this celestial fountain particular systems of human laws have been drawn forth, and adapted to the exigencies of different ages and countries,

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Disc. by wife and good men; they have been enacted by the authority of kings with the advice of fenates, and carried into execution by faithful and diligent magistrates, " to the punishment of wickedness and " vice, and to the maintenance of true re-"ligion and virtue." The advantages of these institutions, and the praise and honour which are due from all mankind to those who employ the treasures of learning, and exert the powers of eloquence, for the public good, must be evident to every one, who thinks but a moment upon the subject. The excellent Hooker closes a furvey of Law, in all it's different departments, with the following encomium, conceived and expressed in a manner peculiar to himself. " Of law there can be no " less acknowleged, than that her seat is " the bosom of God, her voice the har-" mony of the world. All things in heaeven and earth do her homage, the very " least as feeling her care, and the greatest " as not exempt from her power. Both " angels, and men, and creatures of what " condition

" condition foever, though each in diffe- Disc.

" rent fort and manner, yet all with uni- XI.

" form consent, admiring her as the mo-

"ther of their peace and joy."

But true and just altogether as this character of law in general most certainly is, yet it must be confessed, that the penal fanctions of human laws will not always come up to the necessity of the case, nor will the medicine reach the diforder, in a multitude of instances. It is in the power of the civil magistrate to chastise many public enormities, to regulate in some measure the external deportment of men, and to preserve the frame of society from fuffering those convulsions which must otherwise bring on a speedy dissolution. But when prudence hath enacted, all her statutes, and intrusted vigilance with the execution of them, men will still continue to " put evil for good, and good for evil." Monsters of iniquity will creep from their dens to infest and annoy the public, although they cannot be dragged from thence, to S 4 fuffer Disc. suffer as they deserve. Much wickedness must remain unpunished, and great misery must go unrelieved. Avarice and ambition will conceive and bring forth crimes, of which no earthly tribunal can take cognizance. Some fins will be too common. and some sinners too powerful, to be animadverted upon in this world. The profperous villain will often die unmolested in his bed, and bequeath the fruits of his oppression to his heir; while injured innocence shall descend before him with forrow to the grave, and quickly pass away out of remembrance. The cries of orphans will still ascend to heaven; the tears will still run down the widow's cheek; and the poor man will frequently find no helper upon earth. This the royal preacher and judge of Israel saw, who was so renowned through all the world for his wisdom and justice; he saw and mourned the impossibility of preventing it. "I considered, " fays he, all the oppressions that are done "under the fun; and beheld the tears of " fuch as were oppressed, and they had no " comforter;

"comforter; and on the fide of their op- Disc. " pressors there was power, but they had " no comforter "." The conclusion which king Solomon drew from what he faw of this kind under the fun, must be adopted by us likewise. "I faid in mine heart, "God shall judge the righteous and the "wicked"." The interests of virtue and justice require that many causes should be heard, which cannot be brought to a trial here below; and therefore the day will furely come, when God shall erect a tribunal universal and scrutinizing as the light of heaven; where all those offences, which the best of magistrates taken from among men are necessitated to suffer and overlook. shall be enquired into by himself. And when we behold this august assembly, our thoughts are naturally carried on to that great and awful process, the consideration of which will furnish the best rules for the conduct of all who are concerned in these earthly judicatories; from whence there lieth an appeal to the judgment-feat

^{*} Eccles. IV. I.

b Eccles. 111. 17.

Disc. of Christ. There every cause must be rex1. heard, and finally determined, until virtue
and vice shall be distinguished by the voice
of God adjudging them to separate habitations for evermore. "He hath appointed
"a day, in which he will judge the world
"in righteousness, by that man whom he
"hath ordained."

The words direct us to employ our meditations on the appointment of a day for judgement; the person and appearance of the judge; and the judgement itself.

Man may abuse his liberty, and transgress the law of the great King; but the punishment will follow and overtake the offence, though not immediately; nor can we deduce any inference from it's being deferred, but that God is merciful, and that the sinner should repent. The day of vengeance was fixed from the soundation of the world; but it was likewise then determined, that another day should precede it, commensurate to the duration of this

this present system, which may be called Disc. the day of man, when the earth is given into his hands, and he executes his will upon it. Now he may "rejoice, and let "his heart chear him;" he may "walk " in the ways of his heart, and in the " fight of his eyes;" he may devote his youth to pleasure, sacrifice his manhood to ambition, and wear out his old age in avarice. He may corrupt the innocent for the indulgence of the first, depopulate kingdoms for the gratification of the fecond, and impoverish thousands to satisfy the cravings of the last. But let him know, that " for all these things God will bring " him into judgment," in that day, which the Scriptures therefore style bis day, " the " day of God," or " the day of the Lord." Then God shall speak, and man must hear; then the viol and the harp shall no longer lull the effeminate in fenfuality, nor the trumpet any more rouse the warrior to the battle; and then the thousands of gold and filver shall have lost all their charms in the

eyes

Disc. eyes of the miser. In that day, the merry hearted shall figh, shame shall be the portion of pride, and covetousness shall inherit eternal poverty. Of these two days, the day of man, and the day of God, which give so very different an aspect to the world and all that is therein, the facred history holdeth forth to us many fignificant and instructive representations in the divine proceedings with regard to particular persons, cities, and kingdoms. These answer the same end with the solemn scene now before our eyes, being intended as preludes, or (if I may fo speak) as rehearfals of the judgement to be finally executed upon the world of the ungodly. Thus, when the divine long-fuffering waited in the time of Noah; when the wicked vexed the foul of righteous Lot in Sodom; when Pharaoh oppressed the church in Egypt; when the ten tribes, revolting from the fervice of God, and the house of David, became and continued schismatics, rebels, and idolaters; when Zedekiah threw the prophet

prophet Jeremiah into the dungeon, for DISC. declaring the will of heaven; and when the Jews crucified Christ, and persecuted his apostles, for the same reason; then was it, respectively in each case, the day of man. But it was the day of God, when the fountains of the great deep were broken up, and the antediluvian generations swept away from the face of the earth; when the windows of heaven were opened, to rain fire and brimstone upon the cities of the plain; when Israel saw the Egyptians dead upon the fea shore; when Salmanazar led Ephraim away into Affyria; when Nebuchadnezzar carried Judah captive to Babylon; and when the Roman armies overthrew Jerusalem, and set fire to the gates of Zion. But the united terrors of all these partial visitations will enable us to form only a faint idea of that great and terrible day, when God " shall judge the "world in righteousness, by that man "whom he hath ordained." Let us confider the person and appearance of him who shall then come to be our judge.

The

The text characterizes him by the words. Disc. " that man whom he [God] hath ordain-XI. "ed." The human nature of our Lord. ever intimately and indiffolubly united to the divine, being, after his refurrection, taken up into heaven, was thereupon in form, amidst the acclamations of angels and beatified spirits, invested with the glory and dominion of the Godhead, to be from thenceforth displayed and exercised in the government of his church; until the final act of judgment shall close the amazing Icene, and put a period to the mediatorial kingdom; which when the Son, the man Christ Jesus, shall have delivered up to the Father, then God, or the bleffed Trinity, shall be all in all, reigning and ruling to eternity, as was the cafe from eternity, previous to the intervention of the Christian fystem. In the mean time, as the light which fills the circumference of heaven, penetrating to the utmost bounds of crea-

tion, and giving life and motion to all things that live and move, proceedeth forth

from

from it's central throne in the body of the Disc. fun; fo the riches, and the wisdom, and XI. the providence, and the power, and the majesty of the Deity, are dispensed to mankind, through the glorified humanity of the holy Jesus; to whom every creature in heaven and earth is therefore taught to ascribe bleffing, and honour, and glory, and power. Thus hath it been done unto the man whom God delighteth to honour. And for this reason it is said, that " the "Father judgeth no man, but hath com-" mitted all judgment to the Son;" in exact conformity to what St. Paul afferteth in the text, that "God shall judge the " world" in the person of his Son Christ Jesus; " he shall judge the world by that "man, whom," having united to himfelf, " he hath ordained" and constituted head over all things, for that purpose.

And by whom should God judge mankind, but by that man by whom he first redeemed them? "God was in Christ

Sixtano as a of wone : "frecon-

Disc. " reconciling the world to himself; and x1. "God in Christ will reward every man " according to his works." He who took upon him the form of a fervant, was crowned king of glory; and crowned for that reason. "Because he humbled him-" felf, and became obedient unto death. " even the death of the cross: therefore "God highly exalted him, and gave him "a name which is above every name;" therefore by himself he hath sworn, that to him, when fitting on the throne of judgment, "every knee shall bow, and every tongue confess, that the man Christ " Jesus is Lord, to the glory of God the "Father."

And can there then be a tongue, which doth not exult in the confession of the glorious and salutary truth? For surely had heaven indulged us in the option of our judge, where could all our wishes have centred, but in a man like ourselves; our near kinsman, our brother, as concerning the sless, one who bore our sins, and carried

ried our forrows; one in all things tempted DISC. like as we are, and therefore touched with a feeling of our infirmities? In whose hands should we rather defire to see the law, than in his, who, having himself fulfilled it for us, bestows on repentance what was only due to innocence? Whom can we behold with fo much comfort on the judgement-feat, as the person who once flood at the bar, and suffered the execution of an unjust sentence, that we might escape the execution of a just one? And fince we must needs be tried by unerring wisdom, impartial justice, and boundless power, what a reviving confideration is it, that they are under the direction of infinite and tenderest mercy? Abused and insulted mercy indeed will rule with a rod of iron, and no wrath can be so terrible as that of the Lamb: but the humble penitent, believing in Jesus as a Saviour, and obeying him as a Master, shall behold with joy the golden sceptre reached forth, in the day of his appearance as a judge.

Vol. II. and to sat Tod and alasarani The

DISC. The figns which are to precede that appearance, and like fo many heralds to prepare the way for it, shall be eminently calculated for the purpose. Strange and portentous phænomena shall cause a fearful looking for of judgement, while every part of the creation shall discover horrible symptoms of it's approaching diffolution. The heavens, those most beautiful and glorious of the works of God. shall shrink at the prospect of the fire in which they are to melt; and the powers of the heavens, which sustain the world, shall be shaken, as the leaves of the wood are shaken by a mighty wind. The fun, that marvellous inftrument, that fountain of light, that heart of the fystem, whence are the iffues of life, and health, and joy, shall suddenly cease from fhining, and by that means depriving the moon of her borrowed brightness, shall leave the aftonished inhabitants of the world in darkness and the shadow of death. The stars, quitting their stations and courses, and falling in wild disorder on each other, shall increase the horrors of the night spread

over

over the world, an image of the darkness Disc. foon to receive the wicked for ever. The sea meanwhile will rife into vast mountains, and roll itself upon the shore, with the most tremendous and terrifying noise. All these things shall come upon the earth, at a time when it is filled with wars and rumours of wars: when there shall be fore distress of nations, visited with all the judgments of God, and become the scourges and destroyers of each other; when divine truth, like the fun, shall be obscured; when the church, as well as the moon. shall be turned into blood, through the abundance of persecutions; and when they, who, for the brightness of their doctrines and the purity of their lives, shone as the stars, through the prevalence of iniquity and temptation, shall fall away from their integrity, minding earthly things, and worldly interests. Consternation and perplexity unutterable shall seize and distract the hearts of men fainting for fear, and for expectation of the changes about to happen.

And

Disc. And now, the voice of that trumpet, which was once heard from the top of Sinai, shall again be heard from heaven; and the judge of all the earth shall make his entry with power and great glory, having in his retinue an innumerable company of angels, and the spirits of the righteous. Thus attended, he shall descend towards us, riding upon the clouds of heaven, and take his feat on the throne prepared for him. There he shall be seen, in the form and fashion of a man, exceeding glorious, clothed with the robes of majesty and honour, from whence we may suppose him opening his commission, in those words of his own; "All power is given " unto me, in heaven and in earth. The "Father judgeth no man, but hath com-" mitted all judgment unto the Son." The apostles are placed around him; the court is fet; and all things are prepared for him to "judge the world in righteousness." The nature and manner of this judgment call for our strictest attention.

Let us therefore transfer our thoughts Disc. from a temporary tribunal to the throne of eternal judgment. And here it must be confidered, that as the whole world is become guilty before God, so we must all appear before the judgment-seat of Christ. Not only they who shall be found alive at his coming, but they also who shall have been detained by death in the prisons of earth and fea. For at the found of the last trumpet, the prison doors shall be opened, and all that are within shall come forth to judgment. " I saw the dead," saith the well beloved John, " I saw the dead, both small "and great, stand before God." All the senates that ever were convened, and all the assemblies that ever met upon business or pleasure; all the armies that were ever conducted into the field, and all the generals who conducted them; all the kings and princes who ever fwayed a sceptre, and all the multitude of the nations that were ever in subjection to them; in a word, all the men and women that shall have lived, from the first pair to their last born fon

Disc. fon and daughter, are to appear together. and to take their respective trials, at the day of the great affize. High and low, rich and poor, learned and unlearned, will then be diftinguished only by their virtues and their vices: so that the whole world shall perceive and acknowlege, that "God is " no respecter of persons." The injured virgin, the afflicted widow, and the oppressed orphan, shall then see those, face to face, who have spoiled them of their innocence, their reputation, or their substance. There men shall meet all those who have feduced them, or whom they have feduced into the ways of fin; and all those who have directed and encouraged them, or whom they have directed and encouraged, to proceed in the paths of righteousness. From the former they shall turn away, with shame and fear; the latter they shall behold with joy and rejoicing. There they shall view the wisdom of religion in the persons of the righteous, and wonder why they did not fee it before, and give themselves up to the study of it; there they shall.

sion in the persons of the wicked, and xi. be astonished at their insensibility in following so hard after it. Amidst all this unimaginable multitude, there shall not be one idle and unconcerned spectator; not one that shall have leisure to trouble himfelf with the affairs of his neighbour. Every man will have a cause to be heard, and how will he be straightened, until it be determined?

The prisoners, thus brought to the bar, are to be judged concerning the counsels of their hearts, the words of their lips, and the works of their hands, which will be found registered against them in the volumes of their consciences. These volumes indeed are often closed during the present life, by the hands of negligence and forgetfulness. But at the last day they shall be unfolded to all the world. These, perhaps, are the books, which, as Daniel and St. John inform us, shall be opened before the throne of Christ, that men may

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be

Disc. be judged out of those things which are written therein. The dust shall be wiped away from these important writings; each obliterated character shall be renewed and restored; and a light shining from above shall make them legible to every eye. There is nothing now hidden, which shall not then be known; nothing spoken or done in the fecret chambers, which shall not be proclaimed in public. Conscience shall then do the work perfectly, which, through our own faults, it doth at prefent imperfectly; and we shall know, as we are known; we shall know ourselves, as God knoweth us. But besides this, the great Accuser shall stand forth at the last day in his proper character, and aggravate with all his malice the fins, to the commission of which he tempted the ungodly. "These wretches," may he say to the judge, " my power never created, nor my " providence sustained; I never was incar-"nate, nor did I ever hang three hours "upon the cross for them; I gave them " no grace, and promifed them no glory.

" Yet.

"Yet, by their own choice, they have for-Disc.

"faken thee, who didft all this for them, xi.

"and voluntarily yielded themselves fer
"vants to me. Mine therefore they are,

"and with me shall be their portion."

They who have beheld the countenance of
a malefactor, when suddenly confronted by
an accomplice appearing as an evidence
against him, may form some idea of that
consusion which shall overwhelm the sinner, when conscience, awaking out of sleep,
shall witness his iniquity to his face; when
the very thoughts of his heart shall be
made manifest, and the tempter shall be
his accuser.

Nor shall the faithful escape the malice of him who is styled the Accuser of the brethren; but he shall accuse them also before their God; alledging against them the follies of their youth, and the infirmities of their old age; their fruitless repentances, and frequent relapses; their excesses in the pleasures of sense, and their deficiencies in the duties of religion; the wanderings

eparion

Disc. derings of their prayers, and the coldness of their charity. And alas, if God should be extreme to mark what is done amiss. who could fland? But for those who believe, upon the preaching of the Gospel, who lay hold on the benefits of that act of grace, and come in upon the easy terms of the Christian covenant, for them there is Παρακλητος, an advocate ready to appear, even the Spirit, which now "maketh "intercession for them," and shall do the fame at the last day; against the allegations of Satan, pleading the merits of the Redeemer, and the promised pardon made effectual by grace; what he wrought for his people, and what he wrought in them; the groans and the tears of the penitent, the fastings and the watchings, the prayers and the alms of the faithful; the weakness and imperfection of which shall be forgiven, and they shall be accepted, not for their own fake, but for the fake of the beloved; through whose blood all shall. be faved, who depart in the faith and

fear

fear of God, notwithstanding their lapses Disc. through infirmity, in the days of their xi. flesh. These therefore go to the portion on the right hand, because the Lord their God doth answer for them. They shall hear the joyful sound of pardon and peace: the angels who ministered to them, and often rejoiced at their repentance, shall place them in everlasting habitations of pleasure and glory; while the wicked, for-saken by their guardians, and condemned by the righteous judgment of their God, are consigned over to the executioners of eternal vengeance.

A confideration of these important truths suggesteth the best rules for the conduct of those who are concerned in human judicatories.

Mindful therefore of "that man by "whom God shall judge the world in "righteousness," he who litteth on the seat of judgment, as the representative of

Disc. an earthly fovereign, will consider himself XI. likewise as bis minister, "by whom kings " reign, and princes decree judgment," and at whose bar kings and princes, with all in authority under them, must one day appear. At present, "God standeth in the " congregation of princes," observing the manner in which they exercise the power delegated to them; but hereafter he shall fit as a judge even of them, who, by reason of that delegated power, are styled Gods. The care then of the magistrate, when he goeth up to the judgment-feat, will be, to put on righteousness as a glorious and beautiful robe; and to render his tribunal a fit emblem of that eternal throne, of which justice and judgment are the habitation.

> Mindful of those holy and exalted personages, who shall sit with their Lord upon twelve thrones, judging the twelve tribes of Israel, they to whom the laws of their country commit the lives and properties

perties of their fellow subjects, will not Disc. suffer themselves to be biassed by any worldly considerations. They will neither be intimidated by the frowns of the mighty, nor seduced by the promises of the opulent, to depart one step from the disinterested uprightness and integrity, which characterize the apostles of the Son of God.

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Mindful of that true and faithful witness which every man carries in his bosom, which no gift can blind, no power can silence, or prevent it's appearing, to testify concerning his thoughts, his words, and his actions, at the last day, they who are called upon to give evidence, will do it with simplicity and sincerity; neither palliating the crimes of the guilty, nor aggravating the calamities of the wretched; but so speaking "the truth, the whole truth, "and nothing but the truth," as their consciences will hereafter infallibly do, and as they expect help from the God of their salvation, in that dreadful hour.

in a series flag from tor wer Mindful

Spirit, who now "maketh intercession "for us with unutterable groanings," and who shall plead our cause at the judgment seat of Christ, the advocate will rejoice in the godlike task of patronizing the injured and oppressed; of contributing, by his skill and industry, towards the elucidation of truth, the detection of villany, and the vindication of innocence. But he will never employ his learning for the establishment of falshood, nor display his eloquence in favour of injustice.

Mindful of their happy lot, whom mercy shall receive to glory, and of their sad estate, whom justice shall hurry away to torments, we shall all provide against that day, which is to determine our fate for everlasting ages. Should a door of hope be opened to those unhappy wretches who are now reserved in chains, to be brought forth to judgment before an earthly judge, how eagerly would they press into it? Could forrow for their past offences, and unfeigned

unfeigned resolutions of amendment, pro-Disc. cure the royal pardon, restore them to a state of probation, and enable them to lay hold on life, how thankful would they be for the offer, how readily would they close with the propofal? This favour is graciously vouchsafed to us. For "behold. " now is the accepted time; behold, now " is the day of salvation. The judge stand-"eth before the door," but his entrance is not yet. The evangelical act of grace continueth in full force, and all are invited to partake of the benefits of it; that so, having repented, and believed the Gospel, having kept the faith in a pure conscience, and kept it unto the end, they may obtain their pardon under the seal of the living God, and receive the promised reward, in the day of eternal recompence. For "there " is no condemnation to them that are in "Christ Jesus, who walk not after the "flesh, but after the spirit." While therefore we bless God, who preserveth to us the administration of justice in our land, let the present solemnity, by reminding

Disc. us of the trial we likewise must undergo, x1. be made profitable in things pertaining not only to this life, but also to that which is to come; that so, when we shall all meet again, after our separation by the chances of life, and the stroke of death, we may remember that we met on this day; and remember with pleasure, that we met not in vain.

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DISCOURSE XII.

THE ORIGIN OF CIVIL GOVERNMENT.

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Rom. XIII. 4.

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He is the minister of God to thee for good.

It is impossible for any one to consider, Disc. with attention, the harmony in which xII. all the parts of the natural world conspire to act for the benefit of the whole, without feeling an ardent desire to learn, by whom and in what manner they were first framed and compacted together; how the agents were suited to the patients, and the causes proportioned to the effects; so that the former have ever since operated invariably in the production of the latter; and the result hath been an uniform obedience to the laws originally imposed upon inanimate matter.

Vol. II.

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A diligent

A diligent furvey of the bleffings, for Disc. XII. which the moral world is indebted to civil polity, and the due execution of it's edicts. must needs excite a curiosity equally earnest, and equally laudable, to enquire into the origin of so useful and necessary an institution; to know, at what time, and under whose direction, a machine was constructed, capable by a variety of well adjusted springs and movements, of controuling the irregularities of depraved nature, and of ensuring to us, amidst the restless and contradictory passions and affections of finful men, a quiet possession of our lives and properties.

> A "flate of nature" hath been supposed by writers of eminence upon this subject, "when men lived in a wild and disorderly manner; and though they had a principle of restraint from religion, and a kind of general law, that exacted punishment of evil doers, yet, as the administration of this law was in common hands, and they had no one arbiter, or judge, with authority

"authority over the rest, to put this law, Disc.

"with any regularity, in execution; so, xii.

"from the excess of self-love, many mu
"tual violences and wrongs would ensue,

"which would put men upon forming

"themselves into civil societies, under

"some common arbiter, for remedy of this

"disorder."—And it hath been, according
ly, concluded, that "the civil magistrate

"was called in as an ally to religion, to

"turn the balance, which had too much

"inclined to the side of that inordinate

"self-love."

In the "wild and diforderly state" here supposed, when mankind were mere savages, it is not easy to conceive, how they had obtained "a principle of restraint from "religion," or "a kind of general law, "that exacted punishment of evil doers." And it is no less difficult to imagine, what benefit could accrue to them from either; since, as the religion had no priest, to teach and enforce it, the law had no magistrate, to promulgate, and to execute it. "The

U 2 " administra-

Disc. "administration of this law was in common XII. "hands," that is, in the hands of every man, who had his own law, canon as well as statute, suited to his present occasion, convenience, or caprice. And what was this, but to be truly and properly destitute both of law and religion?

As this independent state of nature was a state of perfect liberty; and as they, who had the happiness to live under so pure and primitive a dispensation, were; doubtless, too sensible of their happiness, to exchange it readily for government, always liable to degenerate into tyranny and oppression, it is obvious to think, that when the project for " calling in the civil " magistrate as an ally to religion" was first proposed it would not fail to meet with a very vigorous opposition." "An inordi-" nate felf-love," we find, was in possesfion: and no possessor is with more difficulty ejected. Of the privilege enjoyed by every man, to do without controll what was " right in his own eyes," every man would inthin lab

would be exceedingly tenacious; and no Disc. one, who thought himself, by his superior x11. strength of body, or intellect, better entitled to an ox, or an ass, than his neighbour, could be presently made to see the propriety of his suffering, for the good of the community.

"The free consent of every individual, "we are told, is necessary to be obtained "for the institution of civil government." But upon what plain shall the universal assembly be convened? Or who, in a state of nature, hath authority to convene it? How shall the proceedings of this tumultuary congress of independents be regulated, or the votes of it's members be collected? And when will all agree to invest some with a power of inslicting pains and penalties, which others cannot but be sensible they shall soon incur?

It is by no means reasonable to imagine, that each person would consent from thencesorth to be determined by a majority Disc. of the whole body, which might chance,

will upon questions of the utmost importance,
to exceed the minority, only by a single
vote. And that one half of the society
should thus domineer over the other half,
it would be deemed an infringement on
liberty, to which men, born free and equal,
might, with great appearance of reason,
scruple to subject themselves.

It is indeed fometimes afferted, that "no man can submit himself to the abso"lute will of another:" in which case, he certainly cannot submit himself to any government whatsoever; since the legislature, in every government, is absolute, having a power to repeal or dispense with it's own laws, upon occasions, of which itself is judge.

The reason assigned for the above assertion, "that no man can submit himself to "the absolute will of another," is this, that "no man can give that, of which "himself is not possessed, namely the "power came any government to be invested with a xII.

power of life and death? And what would
a government avail, which was not invested with that power? If laws, inslicting capital punishments, are frequently broken, in what a state would the world be, if there were no such laws? Here, then, is a dignus vindice nodus; and therefore, Deus intersit! For, without the interposition of some power superior to human, a system of civil polity, calculated to answer, in any degree, the end of it's institution, can neither be framed, nor supported.

And the truth is, when we reflect a little farther upon the subject, we cannot but perceive our apprehensions greatly shocked at the supposition, that the wise and good Creator, who formed mankind for society in this world, and designed to train them, by a performance of it's duties, for a more noble and exalted fellowship with angels in the world to come, should place them, at the beginning, in U 4 Disc. the above-mentioned wild and diforderly state of independence, to roam in fields and forests, like the brutes that perish, and to fearch for law and government, where they were not to be found; that he should give them no rules, by whom, or how they should be guided and directed, but leave them to chuse for themselves, that is, to dispute and fight, and, in the end, to be governed by the strongest. One cannot think of multitudes in such a state of equality, with fierce and favage tempers and dispositions, prepared to contend for fuperiority, but it brings to mind that army, which, according to a pagan fiction, from the teeth of serpents sown in the earth, fprang up together, ready armed for battle, and destroyed each other.

> But are these things so? Did God indeed, at the beginning, bring into being, at the same time, a number of human creatures, independent of each other, and turn them uninstructed into the woods, to settle a civil polity by compact among them-

flooded at the deposition, that the wife

themselves? We know he did not. He Disc, who "worketh all things according to the "counsel of his own will," or that law which his wisdom prescribes to his power; he who appointed a regular subordination among the celestial hierarchies; he who "made a law for the rain, and gave his decree to the sea, that the waters should not pass his commandment;" he who is the God of peace and order, provided for the establishment and continuation of these blessings among mankind, by ordaining, first in the case of Adam, and then again in that of Noah, that the human race should spring from one common parent.

Unless, therefore, some other origination of mankind be discovered, all equality and independence are at an end. The state of nature was a state of subordination; since, from the beginning, some were born subject to others; and the power of the father, by whatever name it be called, must have been supreme at the first, when there was none superior to it. "To fathers with-

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PERMIT

Disc. "in their private families," faith the judicixII. ous Hooker, "nature hath given a supreme
"power; for which cause we see through"out the world, even from the founda"tion thereof, all men have ever been
"taken as lords and lawful kings, in their
"own houses." And had children the
power to chuse for themselves, what could
they wish for, beyond the care and protection of a parent?

The creation of one pair, the institution of marriage, and the relations slowing from it, do so evidently shew subordination, at the beginning, to have been natural, and not sounded on compact between peers, that two of the ablest advocates for a different hypothesis have, in fact, reduced the supposed compact at last to a probable or tacit consent of the children to be governed by their father. So that we may fairly look upon this point to be given up. Let us, therefore, go on to trace, as well as we can, the progress of society in the early ages of the world; to point out the manner in which a number of families be-Disc. came united under one civil polity, and XII. governments arose, differing from each other, no less in form, than in extent.

As mankind multiplied, they necessarily found themselves obliged to separate and disperse; which they did accordingly, under their natural rulers, the chiefs of families and tribes, who, by reason of their longevity, faw themselves, in a course of years, at the head of a numerous train of descendants and dependents. By these means the earth became gradually filled with little governments; and as there was land sufficient for them all, in this state they continued, till through the workings of corrupted nature, disputes were engendered, which terminating in war, victory at last declared for one of the parties, and the other was obliged to submit. Thus the larger governments arose by conquest, first swallowed up the leffer into themselves, and then contended with, and overthrew each other.

Disc. In the tenth chapter of Genesis, we XII. have an account of the families, tribes, or leffer governments, with which the earth was overspread by the progeny of the sons of Noah. And in the same chapter we read, that, very foon after, by means of Nimrod, a mighty one, a warrior, a conqueror, the kingdom, or larger government of Babel began to rear it's head, which, in process of time, under different names, became universal; till grown too great to support it's own weight, it was subverted by the Persian, as the Persian was by the Grecian, and the Grecian by the Roman, out of which last were formed the empires, kingdoms, and states, at this day subsisting.

Thus it was, that the leffer governments were, from the beginning, founded in the patria potestas, and "multiplied as long as "there was room enough, or they could agree together; till upon diffentions arising, the stronger, or more fortunate, fwallowed up the weaker: and those great ones, again breaking in pieces, diffeolved

" folved into leffer dominions "." Power Disc. dropped from the hands of one, but was always feized by another, before it could descend to the people, who indeed often changed their governors, but were never left to rove at large, without any government at all. Compact had no place, unless either when the lesser states united. as the Greeks did under Agamemnon, against a common enemy, which was only for a time; or elfe, when feveral states united, to go and feek fresh settlements, they chose a head, with reserve of privileges to the leaders under him. As to those illegitimate forms of government called aristocratic, and democratic, they are comparatively, of late standing, and were indeed founded on compact, though generally among peers in rebellion, who having broken off from their allegiance to their natural rulers, and thrown the public into convulsions, and being determined to admit no common superior, were obliged, by the necessity of their circumstances, to

Disc. fettle themselves, by compact, into a government, in which a certain mock equallity of all was pretended, but a conjunct tyranny of a few was exercised. Orators, haranguing upon liberty, to get themselves a name among the populace, have extolled these forms, as the most accomplished and genuine of all. But if we consider, as an acute writer directs us to do, that "the " utmost energy of the nervous style of "Thucydides, and the great copiousness " and expression of the Greek language " feem to fink under the historian, when " he attempts to describe the disorders, "which arose from faction, throughout " all the Grecian commonwealths"; that "Appian's history of the Roman civil wars contains the most frightful picture of maffacres, profcriptions, and forfei-"tures, that ever was presented to the " world ;" if, at the same time, we recollect the confusion and desolation once occasioned in our own country, by the project of erecting a government upon the

plan of those famous democracies, we shall Disc. find no temptation to exchange a regular XII. and well constituted monarchy for a RE-PUBLIC, especially as we must be first thrown into that imaginary political chaos, salfely called a state of nature, before the sair creation can emerge. Like the Israelites of old, we must break off all that is precious and valuable, and cast it into the sire, that from thence may come out this boasted idol, at the seet of which kings and kingdoms are to fall down, and worship.

But if the foregoing be a true representation of facts, it may be asked, How came men into that savage state, in which many nations have been, and are at present, and which, if it be not a state of nature, yet doth much resemble that which is described as such, and perhaps gave birth to the ideas that have been entertained concerning it, and the political systems erected upon the supposition of it.

In order fatisfactorily to answer this question,

Disc. question, it must be remembered, that afxII. ter the confusion at Babel, and the apostafy of the nations from the worship of the true God to idolatry, the world was gradually peopled by colonies fent forth from places overstocked. These colonies would confift of a mixture of people, often the meanest and lowest, sometimes driven out by conquering enemies, destitute of necessaries, to seek for settlements in distant quarters of the globe. If they fixed in a colder latitude, which rendered the want of clothes and a variety of well prepared food more fenfibly felt, and likewise in a place conveniently lituated for traffic, they would employ all the understanding, of which they were mafters, to contrive things first for use, and afterwards for elegance and ornament. But as this was a work of ages; as some imperfect notices of their ruder times would be handed down to their more polite ones; and as they had no writing to record events; there must needs be a wide chasm in their his-

tory, between the defertion of their old

fettlements,

fettlements, and the completion of their DISC. new ones. So that when, in their civilized and polished state, they came, at their leifure, to look back, and guess at their own rise and progress, they would be lost in the darkness of those times, which preceded their present improvements. They would then imagine a state of nature, in which all were favages, and all were equal; they would fancy themselves to have been AUTOX Daves, judge of other nations by their own, make the fystem universal, and suppose all government to have been founded on compact among peers, in that " wild " and disorderly state." As their laws, though of late date, were the first written accounts of their civilization, they would conclude that, till then, there had been no law, or civil polity in the world; though, in every country, there is a jus scriptum, and a jus non scriptum, of which the latter is always the oldest, being coeval with the constitution, or even prior to it, having fometimes been brought from the place Vol. II. Whence

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Disc. whence the colony came, and perhaps de-

In circumstances like these, we are not to be furprized, if we find the historians, philosophers, and poets, among the Greeks and Romans, believing civil government to have arisen at first by an agreement among independent lavages, as fome of them imagined, that the world itself was formed by a fortuitous concourse of independent atoms, floating up and down in an infinite void. In constructing these visionary fystems, political and physical, they displayed their ingenuity, and we can only lament their want of information with regard to what had happened in former ages, of which they had no means of obtaining more than was derived to them by an imperfect disjointed tradition, difguised in the drefs of fable, and destitute of any authority to recommend and gain it credit. They creded the best fabric they could with the materials in their hands, and it would be unreasonable to expect brick from artisicers.

cers, to whom straw was not given. But Disc.
in us who have the Scripture history bezer.
fore us, it would be something worse than
unreasonable, to overlook the information
with which that supplies us, and have recourse to romantic schemes, which owed
their being to the want of it.

ail and the state of the state

On the other hand, let us suppose a colony, upon it's migration, to have fettled itself in a warmer climate, where men would find little or no occasion for clothes. houses, or the preparation of food by fire; and where they were cut off from all communication with the reft of the world. In this fituation, they would not concern themfelves about the conveniencies, much less the elegancies of life. Naked, or nearly fo, living upon the fruits of the earth, and fuch other provision as the chase, or the net would procure, and strangers, for want of commerce, to arts and learning, they must continue in the deepest intellectual poverty, retaining only some of those superstitious customs, and diabolical rites, derived X 2

Disc. derived from their idolatrous ancestors, and XII. imported with them. And thus degenerating, as they must of necessity do, every day more and more, they would come at last into that deplorable state of ignorance and barbarism, in which some nations are indeed found at this day. But is this a state of nature? Was this the state in which the Lord of all things placed the noblest of sublunary beings, the heir of glory and immortality, when his own hands had formed and fashioned him, and he had breathed into him the breath of life? No, furely, it is a state the most unnatural in which rational creatures, made in the image of their Creator, can be conceived to exist! A state into which, through apostacy from revealed truth, and confequent loss of all knowlege, by the just judgment of God upon them, some nations were permitted to fall, and are suffered to continue, in terrorem to others. And does a master of reason, an enlightened philosopher, in an enlightened age, fend us to learn the first principles of government from beviews

from Floridans, Brafilians, and Cherokees, Disc. because it is faid, that they have no kings, but chuse leaders, as they want them in time of war? Though fuch is the force of primeval institution, such the necessity of government, and fuch the voice of nature concerning it, that even in America, upon it's discovery, some nations, as the Mexicans, and Peruvians, were found in the flate of the larger governments which arose by conquest, while others, in the form of the leffer, were subject to the chiefs of their respective clans and tribes. Savages themfelves cannot live in a state of absolute equality and independence. In civilized communities, a ship cannot be navigated, a regiment cannot march, a family cannot be holden together without a subordination established and preserved. And was all government once disfolved, and the world really reduced to that state, out of which civil polity is supposed to have originally fprung, it would be a scene of uproar and confusion, and a field of blood, till the day of the confummation of all things. PHILATE

X 3

A long

Disc. A long and uninterrupted enjoyment of xii. bleffings is apt to extinguish in us that

bleffings is apt to extinguish in us that gratitude towards the author of them, which it ought to cherish and invigorate; and justice is the less regarded, when she maketh these her awful processions through the land, preferving peace and tranquillity in our borders, because she maketh them periodically and constantly. Far different would be our fensations at such times, had fad experience ever taught us what it was to see government unbinged, to want the protection of regal power, and the due execution of laws, by those to whom that power is delegated, " for the punishment of evil doers, and the praise of them that " do well." The course of nature often glides on unobserved, when there are no variations in it; and the fun himself shineth unnoticed, because he shineth every day. " Since the time that God did first pro-" claim the edicts of his law," fays the excellent Hooker, " heaven and earth have " hearkened unto his voice, and their la-" bour hath been to do his will. But if " nature

" nature should intermit her course, and Disc. " leave altogether, though it were but for XII. "a while, the observation of her own "laws; if those principal and mother ele-"ments, whereof all things in this lower " world are made, should lose the qualities "which now they have; if the frame of "that heavenly arch, erected over our " heads, should loosen and dissolve itself, if " celestial spheres should forget their wont-" ed motions, and, by irregular volubility, "turn themselves any way, as it might "happen; if the prince of the lights of " heaven, which now, as a giant, doth run " his unwearied course, should, as it were, " through a languishing faintness, begin to " ftand, and to rest himself; if the moon " should wander from her beaten way, the " times and seasons of the year blend them-" felves by disordered and confused mix-" ture, the winds breathe out their last " gasp, the clouds yield no rain, the earth " be defeated of heavenly influence, and " her fruits pine away, as children at the "withered breafts of their mother, no " longer X 4

Disc. "longer able to yield them relief; what
xII." "would become of man himself, whom
"these things do all now serve;" and how
would he look back upon those benefits,
for which, when they were daily poured
upon him in boundless profusion, he forgot to be thankful?

While, therefore, we partake, in so eminent a degree, the benefits of civil polity, let us not be unmindful of our great Benefactor. Let these solemn occasions serve to remind us. that there is an intimate connection between religion and government; that the latter flowed originally from the same divine source with the former, and was, at the beginning, the ordinance of the most High; that the state of nature was a state of subordination, not one of equality and independence, in which mankind never did, nor ever can exist; that the civil magistrate is " the minister of "God to us for good;" and that to the gracious author of every other valuable gift we are indebted for all the comforts and conveniencies

conveniencies of society, during our passe. Disc. sage, through this turbulent scene, to those xII. mansions, where, as violence is no more committed, punishment is no more deserved; where eternal justice hath fixed her throne, and is for ever employed in distributing rewards to her subjects, who have been tried, and sound faithful.

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DISCOURSE XIII.

THE PRODIGAL SON.

LUKE XV. 32.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

THE SE words conclude the parable Disc. of the Prodigal Son. A parable, for XIII. it's variety of incidents, and the affecting manner in which they are related, remarkably beautiful, even in the letter of it. A younger fon, gay and thoughtless, as youth often is, grown weary of being in the house

Disc. house and under the direction of a kind xiii. and tender father, desires to have his fortune configned over to him, that he may go out into the world, and manage for himself. Having obtained his request, he immediately makes use of the so much wished for liberty and independency, quits the habitation of his father, and takes his journey into a far country. Here, falling into bad company, and strong temptations, he found his good resolutions presently staggered; and his old principles not being firmly fixed, and having no support, soon gave way to a set of new ones, better adapted to the times, and the sashion of

not only flippery, but all upon the descent

too, he fell from one wickedness to another, plunged into all manner of riot and debauchery, and spent the last farthing.

the country he was now in. Loose practices were the necessary consequence of false principles; and as the paths of sin are

To compleat his misery, there arose at that time a mighty samine in the land where

he was; and he was foon at a loss where

where to get a piece of bread. Nay, to Disc. fo great extremity was he driven by the XIII. violence of the famine, that having been forced to fubmit to the very abject employment of feeding swine, he tried in vain to fatisfy the cravings of nature, with the dry and empty husks that the swine did eat. These had nothing in them fit to nourish the human body. Hungry and thirsty, his foul fainted in him, and there was no man that took any thought or care about him. The affliction was sharp; but the case required it; and now it began to work the intended cure. For by this time the sense of his misery had, through God's grace, brought him to a sense of his folly, from which that mifery flowed; and when he was starving at night in the fields with cold and hunger, he could not help thinking of the happy fouls he had left behind him in his father's house, where there was joy, and comfort, and plenty of every thing. In that house he was once a beloved fon. But his wickedness had been too great to fuffer him to hope he should

Disc. ever be owned there again in that capacity.

XIII. Tribulation is the school of humility, and
an excellent school it is. For by it the

man whose pride and gaiety of heart were fuch, that he could not bear to flay in the house where he was a fon, became so very meek and fubmiffive, that to be in that fame house as an hired servant, was now the utmost of his wishes. Nay, he hardly could bring himself to hope, that his father would take him in again, even as a fervant. In fear and trembling therefore he arose, and returned to him whose face he was yet afraid, though fo defirous to fee. But lo, the bowels of the good old man yearned after his loft child, and he was continually looking out for him; fo that at his return, he faw him while he was yet a great way off; and with an heart overflowing with love and joy, ran forth to meet him, embraced him in his arms, fell upon his neck, and kiffed him. He would hardly flay to hear his humiliation of himself, and confession of his unworthiness, but ordered the fervants instantly

to produce the best robe, and put it up- Disc. on him, and to put a ring on his hand, and shoes on his feet, and to bring forth the fatted calf, and kill it, that they might eat and be merry. All this was accordingly done, and now there was nothing to be heard but music and melody, and the voice of joy and thankfulness, in that house. But the elder brother, who had lived with the father, and happened at this time to be abroad in the field, about his bufinefs, coming home and drawing near to the house, was surprized with the noise of mufic and dancing; and calling one of the fervants out, he asked what it meant? The servant told him, that his long lost brother was come home again, and that his father had killed the fatted calf, because he had received him fafe and found. Upon this, instead of participating in the common joy, he suffered pride and envy to get possession of his heart; he was angry, and would not go in. Therefore came his father out, and intreated him; to whom he complained, that having ferved him so long, with-

Disc. out transgressing at any time his com-XIII. mandments, he had never had so much as a kid given him, that he might make merry with his friends; but as foon as this other fon was come, who had devoured his living with harlots, the fatted calf had been killed for him. Son (fays the good old man to him) thou art ever with me, and all that I have is thine, so that thou mayest have a feast at any time, or rather indeed haft a continual feaft; but furely, upon fuch an extraordinary occasion as this, it was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was loft, and is found. het enel aid audt mid blot thevest

Such is the parable of the Prodigal Son, according to the letter. Let us now endeavour to discover the spirit and interpretation of this beautiful parable.

"A certain man had two fons." This father is God himself, the father of both Jew and Gentile, represented here, as in many

many other places, under the figure of two Disc. fons. The Jew is confidered in Scripture XIII. as the elder; the Gentile as the younger. For thus, the rejection of Jew, and the acceptance of the Gentile, were shewed forth by the rejection of Cain, and the acceptance of Abel; the rejection of Ishmael, and the acceptance of Isaac; the rejection of Esau, and the acceptance of Jacob. These two sons, Jew and Gentile, at the beginning, lived together in their father's house, that is, the church, which (as fays St. Paul) is " the house of the living God." There, under their father's immediate protection, they partook alike of the divine promifes and facred fervices, and had all things common; and there was, for some time, no difference between them.

"But the younger son said unto his fa"ther, father, give me the portion of
goods that falleth to me; and he di"vided unto them his living. And not
many days after, he gathered all together, and took his journey into a far
Vol. II. Y "country,

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Disc. "country, and spent his substance with xIII. "riotous living." In these words is de-

scribed the departure of the Gentiles from God, who having conferred his divine promises, and in them the riches of the kingdom of heaven, on all alike, is faid to have "divided his living between "his two fons." The elder, the lew, continued with him in the church. This we know by the history of Abraham and his posterity, till the coming of Christ. But the younger, the Gentile, growing weary of the service of God, and fond of independency, and the liberty of making his own religion, gathered together all the talents and abilities bestowed upon him, with the knowlege he had acquired from the divine revelations and institutions, "and took his journey into a far "country," in other words, he went out from the presence of God in his church, and in his heart departed far from the Lord. Whence we often find the Gentiles spoken of, under the phrase, "Those that "are AFAR OFF." Thus this poor filly prodigal

digal became (as St. Paul ftyles him) " an Disc. " alien from the commonwealth of Ifrael, XIII. " a stranger from the covenants of pro-" mise; having no hope, and without God " in the world." The promises and fervices carried off by him were applied to false objects; and he soon "wasted his " fubstance," the riches of his understanding, " in riotous living," and devoured his estate, the means by which his spirit was to be supported, with harlots; in a word he fell into idolatry, which not only is itfelf spiritual fornication, but opened a door to all manner of lasciviousness, by introducing it even into the temples and fervices of the gods. For which reason St. Paul closely connects them in his account of this very transaction, the apostacy of the nations, Rom. 1. " They changed the glory " of the incorruptible God into an image " - WHEREFORE God also gave them up " to uncleanness." But let us proceed to consider the consequences of this behaviour, and most rebount that jet baA? had show the nerth even to the back

hoto another has boar cook on salvad saim "

Disc. "And when he had spent all, there xiii. "arose a mighty famine in that land, and "he began to be in want."

Having forfaken God, and loft his grace and love, and at length all knowlege of him, he could find nothing elsewhere but that poverty, mifery, and want, which the fall had brought upon the earth. This wretched state of the Gentile world is pictured to us by the lively and firiking idea of a famine. "There arose a mighty fa-" mine in that land," a mighty dearth and fcarcity of divine knowlege, which is the bread of life to the foul; for " man doth " not live by bread alone, but by the word " that proceedeth out of the mouth of "God." A famine of this fort is thus described by the prophet Amos; "Behold " the days come, faith the Lord God, that "I will fend a famine in the land, not a "famine of bread, nor a thirst for water, "but of hearing the words of the Lord. " And they shall wander from sea to sea, " and from the north even to the east, they 1 1 A 30 Chall

" shall run to and fro to seek the word of Disc. " the Lord, and shall not find it." This XIII. was exactly the case of the Gentiles, when they had fquandered away the riches of divine knowlege, which they had received from their heavenly father at the beginning. Then there arose a sad famine of the word of God, and they began to be in want of something that would fatisfy the empty foul. Then their philosophers and feekers after wisdom ran to and fro from one end of the earth to the other, to procure a little true religious knowlege; but it was not to be found. And the famine was over all the face of the Gentile world, and the land fainted by reason of the famine. But as there was no true bread of life to be procured, the foul must endeavour to fatisfy itself with something. Accordingly, we read of our young prodigal, that,

"He went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the Y 3 "husks

Disc. " hufks which the fwine did eat, and no

"No man (fays Christ) can ferve two mafters." But one he must serve. And if he quits the service of God, he soon becomes a flave to the devil. This was the case of the Gentile prodigal. When he had deferted the service of his heavenly father, God Almighty, the next thing we hear of him is, that he had joined himself to another master, namely, to him who, fince he has been cast out of heaven, walks up and down in the earth, feeking those who have left their old mafter and father. to hire them into his fervice. The prodigal was in that condition; and accordingly Satan took poffession of him. For thus St. Paul tells the Ephefians, that before their conversion, "they walked according to the " prince of the power of the air, the spirit that worketh in the children of difobedience." And the defign of the Gofpel is elsewhere faid to be, to " turn the Gentiles from the power of Satan to or bruffer " God."

"God." While they were Gentiles there- Disc. fore, they were under " the power of Sa- XIII. " tan." Now the employment which the grand adversary of man's happiness finds for him, when once engaged in his service. is this. He sends him into proper scenes of fin and wickedness, vanity and folly, there to gratify the defires of corrupt nature, inflaving him by this means to his own brutish lusts and passions. This is most exactly described in the parable, by the circumstances of his being " sent into "his master's fields to feed swine;" to which ravenous and unclean animals, the infatiable, earthly lusts of concupiscence are, with great propriety, resembled in Holy Scripture. The mifery of the employment is, that these lusts are never to be fatisfied. A truth to which the heart of every finner will bear a fad testimony. Befides. God made the foul of man for himself, and therefore bequeathed it unquietness, till possessed of it's maker. Vain then is the employment of those, who seek to procure the happiness of the foul, by non Y 4 19 has indulging

Disc. indulging the appetites of the body. Men XIII. are daily inventing new schemes to effect it, till diversion is grown a science, and amusement become a toil. But if we ask them, they will one and all tell us, it is not yet effected. Something, to a man possessed of all that earth can give him-Something is still wanting. O fools and flow of heart to believe what the prophets and the apostles have spoken! The comforts of religion are wanting, and these they will not look after; but still, copying the example of their ancestor, the poor Gentile prodigal, they would " fain " fill their bellies with the husks which " the swine do eat;" they are endeavouring to nourish their immortal spirits with the empty unfatisfying things of this corruptible world, which are calculated for the bodily appetites only. But let all who have followed this prodigal in his departure from his father, come hither, and hearken, and he will tell them what God hath done for his foul, and call them to follow the noble example he has fet them in his return, and reconciliation.

And

And here, let us observe with attention Disc. a compleat description of the process of XIII. true repentance and justification in the Gentiles, and all who are finners. like them. The violence of the famine had brought the wretched prodigal to the last stage of distress. He had tried in vain to fatisfy himfelf with "that which was not "bread. Hungry and thirsty, his foul " fainted in him, and he drew near to the " gates of death." But now the grace of God, which leadeth to repentance, began to work upon him. It had been ready to do fo all along; but as it is faid of Christ, that he "could do no mighty works in " fome places, because of men's unbelief," so his grace does not work upon men's minds, when they are determined not to fuffer it. While the prodigal's heart was in the flutter, and hurry, and diffipation of pleasure and extravagance, no mighty works of falvation could be wrought in it. But when it was humbled by affliction, and broken with continual tribulation, it became a proper subject for the operations

Disc. of divine grace. Accordingly, the good xIII. Spirit of God immediately began with his preventing favour, and led him step by step, till his repentance and reconciliation were compleated.

"And when he came to himself, he faid, how many hired servants of my father have bread enough, and to spare, and I perish with hunger? I will arise, and go to my father, and will say unto him, father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."

A sense of fin is the beginning of repentance, and a sense of misery begets a sense of sin. The Gentiles (and the case is the same with sinners of all ages) could not but seel the poverty and wretchedness into which they had fallen. And when a man seels himself miserable, it is but natural for him to consider how he came to be so. The cause appeared plain enough d

to the Gentile, when enlightened at first Disc. by the Scriptures of the Old Testament XIII. dispersed in the Septuagint version, and then by the Gospel preached through all nations. Aided in his meditations by thefe helps, he quickly traced all his misfortunes up to the fountain head, which was his leaving the church, the house of the living God, his heavenly father. Now he began thoroughly to comprehend the misery of his state, and to envy the happiness of those who had continued in their father's house, and served him day and night in his temple. They were not confounded in the perilous time, and in the days of dearth they had enough, and to spare. They feasted evermore at the table of their heavenly Father, and found the light of his countenance to be life, and his favour and grace as a cloud of the latter rain; while bis foul was starving for lack of knowlege and truth, and frozen for want of charity. "How " many hired servants of my father have " bread enough, and to spare, and I perish "with hunger?" He was now (as it is finely

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Disc. finely expressed) "come to himself," and
xIII. to a remembrance of his true condition and

interest. From the hour he left his father's house to this moment, he had been in a dream, and found himself just awaked out of what may be called a deep fleep, in the language of St. Paul, who thus addresses a finner, " Awake, thou that sleepest, and " arise." Accordingly, being now awake, he determined instantly to arise, and tread back the steps by which he had departed from his father; to make a frank and full confession to him of his past sins; to acknowlege himself utterly unworthy of any favour at his hands; and to declare his readiness to submit to any penance, to live in any state of humiliation, that his father should be pleased to impose; only begging, at any rate, to be admitted into the church, to ferve him again. This refolution he had no fooner formed, but he made haste, and prolonged not the time to put it in practice. He arose, returned to his father, and faid unto him, "Father, I " have finned against heaven, and before " thee: d

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"thee; and am no more worthy to be Disc. " called thy fon; make me as one of thy XIII. " hired servants." Which words, as put in the mouth of the prodigal Gentile, returning, at the preaching of the Gospel, to the church of God, the house of his heavenly father, may, it is apprehended, be thus paraphrased - " Almighty God, " father of our Lord Jesus Christ, maker " of all things, judge of all men; I ac-"knowlege and bewail my manifold fins " and wickedness, which I from time to "time, from the first hour of my de-" parture, most grievously have committed, " by thought, word, and deed, against thy "divine majesty, provoking most justly "thy wrath and indignation against me. "I do earnestly repent, and am heartily " forry for these my misdoings; the re-" membrance of them is grievous unto " me; the burden of them is intolerable. "Have mercy upon me, have mercy upon " me, most merciful father. For thy son "my Lord Jesus Christ's sake forgive me "what is past, and grant that I may ever " hereafter

XIII.

Disc. " hereafter serve and please thee in new-" ness of life, to the honour and glory of "thy name, through Jesus Christ our "Lord." This is the confession which the church enjoins us poor prodigal finners of the Gentiles to make, as often as we return from feeding upon bufks in the world, to eat the bread of life in our father's house. And a noble comment it is upon the short but full confession of the prodigal in the parable. Let us now hear what was the reception this returning penitent met with, and confequently, what reception we shall meet with, when we return like him.

> dropout would wand deed such "But while he was yet a great way off, " his father faw him, and had compassion, " and ran, and fell on his neck, and kiffed "him;" and while he was confessing his finfulness and unworthiness, " he said to " the servants, Bring forth the best robe, " and put it on him, and put a ring on "his hand, and shoes on his feet; and " bring hither the fatted calf, and kill it, " and let us eat and be merry. For this « my

related times, the wedering garment of the

"my fon was dead, and is alive again; Disc.

" was loft, and is found. And they began XIII.

"to be merry."

Here let all finners (and finners we all are) behold the loving kindness of our heavenly father to those who truly repent and turn to him, as it was displayed towards the Gentiles, upon their conversion. The bowels of his mercy yearned over them in their lost estate; and he longed for their return, as a father for that of his child gone from him. When the time of life was come, he faw them while they were yet afar off, and had compassion on them, and ran forth to meet them by the preaching of the apostle, and embraced them in the arms of his mercy, and gave them the fure pledge and token of reconciliation and love, by the word and spirit of his mouth. No fooner did he behold them making their humble confession to him, meekly kneeling upon their knees, but he ordered his ministers to bring forth from the wardrobe of heaven the best robe, the robe

Disc. robe of righteousness, and garment of salxiii. vation; that fine white linen, spotless and
bright as the sun, which is the righteousness of saints, the wedding garment of the
church of the redeemed. These robes the
father commanded the ministers of his
sanctuary to bring forth, and put them on
the new converts, by investing them in

baptism with all the righteousness, merits, and graces of the Lord Jesus Christ; giving them, at the same time, a lively impression of his spirit, which is the seal

of adoption, a pledge of the inheritance in heaven, an earnest of the eternal promises. a token of their espousals to the Lamb of

God; fignified in the parable by putting "a ring on his hand." Bestowing on them

fuch graces and affistances as might enable them to walk in the way of his command-

ments, and in the practice of good works; to secure themselves from the thorns of worldly cares, and the mire of earthly

pleasures; and to tread upon serpents and scorpions, and all the power of the enemy, the devil and his temptations; all which

is described by " putting shoes upon his Disc. " feet." And lastly, the ministers were to XIII. prepare the Christian sacrifice, on which the now accepted Gentiles were to feast at the table of their heavenly father, finging and making melody to the Lord, with angels and archangels, and with all the company of heaven. "O fing unto the Lord " a new fong : fing unto the Lord all the " earth. Sing unto the Lord: bless his " name; shew forth his salvation from day " to day. He hath remembered his mercy " and truth; his righteousness hath he " openly shewed in the fight of the hea-" then, and all the ends of the earth have " feen the falvation of our God. There-" fore make a joyful noise unto the Lord " all the earth, make a loud noise, and " rejoice, and fing praise. Sing unto the "Lord with the harp, with the harp and " the voice of a pfalm. With trumpets " and found of cornet make a joyful noise " before the Lord the king." Such was the joy, at the reception of the returning prodigal, because he who had been dead Vol. II. in

who had been lost to the church for ages and generations, was found and restored to it. Well, surely, might they "begin to be "merry." Who would not be merry with them? Who could have any objection to their being so? Alas! there is one that never would be merry with them, and to this day cannot bear that they should be so, but gnashes his teeth, and consumes away with envy. And that is our elder brother the Jew, whose unreasonable behaviour upon this occasion, with the father's just reproof to him, is represented to us in the concluding part of the parable.

"Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant? And he said unto him, thy brother is come, and thy father hath killed for him the satted calf, because he hath received him safe and sound. And he was angry, and would

I the Day to hear the selection of

" would not go in; therefore came his fa- Disc. "ther out, and intreated him. And he XIII. "answering, said to his father, lo, these " many years do I serve thee, neither trans-" greffed I at any time thy commandment, " and yet thou never gavest me a kid, that " I might make merry with my friends. "But as foon as this thy fon was come. "who hath devoured thy living with " harlots, thou hast killed for him the fat-" ted calf. And he faid unto him, Son, "thou art ever with me, and all that I "have is thine. It was meet that we " should make merry, and be glad; for "this thy brother was dead, and is alive " again; and was loft, and is found."

The Jews hearing the found of the Gofpel, and the voice of joy and rejoicing in
the church, were continually "calling to
"the fervants" of God, the apostles and
first preachers of the word, and "asking
"what these things meant?" and were always answered, as in the parable, that
"their brother was come;" that God had
Z 2 granted

Disc. granted to the Gentiles repentance unto XIII. life; that they were now come into the church; and the one great facrifice was offered for them, and for all men. And are not the words of the parable fulfilled, to this day? " They are angry, and will " not come in." No, not though their father, God Almighty, time after time came out, and intreated them by the voice of his Son, by the preaching of his apostles, by the allurements of his mercies, and by the terror of his judgments. All, all would not do. Their father they rebelled against, his fon they crucified, his apostles they persecuted, his mercies they forgot, and his judgments they defied. Seventeen hundred years are past; still, still "they are angry, and will not come " in!" Their plea is, as represented in the parable, that they served God many years; that they never transgressed at any time his commandment; that God had not shewed them fufficient marks of his favour; but treated this worthless prodigal Gentile better than he had treated them. A plea, every

every article of which is full of pride, Disc. falshood, and envy. Pride is at the bottom of all. They loved to justify themfelves by the works of the law, as St. Paul fays of them; "going about to esta-" blish their own righteousness, by the " works of the law, they did not submit " themselves to the righteousness of God, " which is by faith in Jesus Christ." Accordingly, their plea runs altogether in the boafting strain. First, "They had served "God many years." Not to mention bow they had ferved him, it was God that enabled them both to will, and to do; fo that there was no room for boafting. Secondly, "They had never at any time " transgressed his commandment;" in other words, they thanked God they were not as other men were, adulterers, fornicators, extortioners, unjust, or even as this prodigal Gentile. Now, supposing all this to be true, they were still unprofitable servants; they had done only that which it was their duty to do. But St. Stephen convinced them that they were infamous transgressors, having Z 3

Disc. having indeed received the law, but not XIII. kept it; fo that what they reckoned matter of glorying, was in reality the sentence of their condemnation. In this part of their plea, therefore, there is a mixture of pride and falshood. Thirdly, "God had " not shewed them sufficient marks of his " favour." This was false, for he was continually showering his benefits upon them; and for many, many years, their fleece had the dew, when all the rest of the ground was dry. Fourthly, "He treated " the Gentiles better than he had treated "them." This was false again, as well as envious; for if they would have come in, they might have partaken with the Gentiles in the feast and the joy, and been for ever with them in the church: nor would the accession of the nations have diminished aught from them, but rather it would have added an infinite increase of joy and pleasure to them, had the love of God and of their brother been in their hearts; as the light of the fun is not leffened, but increased, by being reflected

at once from all the innumerable waves of Disc. the wide ocean. Indeed, the father in the XIII. parable, ever tender, and loving, and willing to try every way to bring them in, does not object their transgressions to them, but answers upon their state of the case; that even supposing they had served and obeyed him, as they faid they had, they could never complain of wanting marks of his favour, feeing they had " ever been in "his house," the church, with him, as his children, and "all that he had was " their's; for to them pertained the adop-"tion, and the glory, and the covenants, " and the giving of the law, and the fer-" vice of God, and the promises; their's " were the fathers: and of them, as con-" cerning the flesh, Christ came." Why. therefore should they be angry, because the poor Gentiles were fuffered to partake of these good things, when they had qualified themselves for it by repentance and faith? And what fort of materials must their hearts be made of, when they could not acquiesce in that tender, merciful, and loving Z 4

Disc. loving declaration of their heavenly Father xIII. — "It was meet that we should make merry, and be glad; for this thy brows ther was dead, and is alive again; was "lost, and is found.

Beholding therefore the fad confequences of departing from our Father's house, let us take up the resolution of the Holy Psalmist; "I will dwell in the house of the " Lord for ever." Let us think that we hear our bleffed Master, astonished, as it were, to fee himfelf forfaken by fo many of his disciples, saying unto us, as once he did to the twelve, "Will ye also go away?" And let us answer with one accord, as they did by the mouth of St. Peter, "Lord, to " whom shall we go? Thou hast the " words of eternal life." But what was it that seduced the prodigal Gentile to leave so gracious a Father, and to quit the house where his glory dwelt? What but an impatience of restraint, a fond defire of independency, and of being wife above what is written. Warned therefore by his fate,

let us love the discipline that withholds us Disc. from fin; let us glory (if we must glory) xIII. in that dependency on our Maker, and those whom his providence has set over us, by which alone, after all, the church and the world are supported and preserved; and let us at last learn to believe in God, and rest assured, upon his word, that the wifdom of this world is as unfatisfactory as it's riches, honours, and pleasures; and that amidst the greatest abundance of them all, "a mighty famine will arise" in the foul, for want of more substantial food, which, if it be not remedied in this life, by " feeking meat from God," will continue to torment, in those regions of forrow, where hunger and despair are co-eternal.

Let the finner, whom the chastising hand of God has brought to himself; whose eyes have been opened by affliction, to behold his real state and condition; who has felt the truth which he refused to believe, that the world is vanity, and sin folly; let such an one listen to the admonitions of conscience

Disc. science, and cherish the first dawnings of XIII. divine grace in his heart; that so the Sun of Righteousness, there arising, may disperse every cloud, and cause every shadow to fly away; till having by flow and imperceptible degrees ascended the heights of the sky, he stands fixed in his meridian, diffusing on all beneath him the perfect day. For however darkness may at present cover the transgressor, and gross darkness overwhelm his foul, as once it did the Gentile world, yet let him know, to his great and endless comfort, that upon his fincere repentance, the Lord shall arise likewise upon him, and his glory shall be seen upon him. Let him only follow the example of the returning prodigal, and he shall not fail of bis reward, even reconciliation, and peace, and love, and joy, and rejoicing, in the house of his heavenly Father.

> Lastly, let us of the nations, whom undeserved mercy has numbered amongst the children of God, let us beware that we copy not after the pattern of the Jew, or envy

envy him the glory of his future conver- DISC. fion and restoration. Rather let us endea- XIII. your to the utmost to forward so happy an ' event. And fince of all human means. that of shewing him the dispensations of Jesus, whom his wicked hands crucified. in his own Scriptures of the Old Testament, is the most likely to contribute towards the bleffed work, let this be an additional motive to us to study day and night the true import of those lively oracles. But fince fuch a conversion as this must be most eminently the work of the Almighty, let not our most fervent prayers be ever wanting to him, that he would now at length look down from heaven upon his antient people; that he would take from them all ignorance, hardness of heart, and contempt of his word, and fo fetch them home to his flock, that they may be faved among the remnant of the true Israelites. it be our happy lot, by our prayers and labours, to hasten the coming of that glorious day (though our eyes may not behold it) when the elder brother shall feel the just

for ever.

Disc. just reproof of his Father piercing his inxiII. most soul, and be prevailed upon to lay
aside his pride, envy, and obstinacy; when
the sulness of the Gentiles shall meet with
the conversion of the Jews, and the two
brothers, reconciled to their Father, and to
each other, by the blood of Jesus, shall,
with united hearts and voices, praise the
Lord for his goodness, having each in his
turn experienced, that his mercy endureth

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DISCOURSE XIV.

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KNOWLEGE AND CHARITY.

I COR. VIII. I.

Knowlege puffeth up, but Charity edifieth.

In a place dedicated to the advancement Disc. of Science, and before an audience of xiv. persons set apart for that purpose, it might seem an undertaking no less improper than invidious, to point out it's ill effects, had not the great Doctor of the Gentiles authorized such a proceeding, and the present pious and judicious institution de-

manded

A Benefaction left by Mr. MASTERS, for two Sermons to be preached on certain texts by him felected, tending to inculcate the duty of Christian Humility, as opposed to the pride of science, and to point out the true nature and end of the ministerial office.

Disc. manded it at our hands. No person ever

than St. Paul, who has employed the most exalted strains of divine oratory, to set forth the excellency of knowlege and understanding. But yet the holy Apostle saw, that learning makes not the man of God perfect; that something may still be wanting in him, who is at the top of intellectual attainments; and that the compleat scholar may fall short, at last, of the kingdom of heaven. He faw, that spiritual, like bodily wealth, unless used for the benefit of others, would prove no bleffing to it's owner, ferving only to haften his fall, and increase his condemnation. And therefore. that the wife man might not glory in his wisdom, but fink into himself by humility, as he rifes above others in understanding, remembering always the account be must make, porportionable to the talents delivered, the Apostle determines, that not only human learning, but the knowlege of all prophecies and mysteries, that is, of all the dispensations of God, and

and every truth in the Scriptures, and that Disc. knowlege formed into an orthodox faith, xiv. animated by a lively hope, will profit a man nothing, if Charity, or divine Love, be not superadded, which, like the vital heat in the human frame, may disperse and actuate all to the edification of the body.

This is the great argument of his epistle to the Corinthians; a people, in whom their reputation for polite literature, and a distinguished taste, had produced not a little conceit of themselves and their endowments. This temper and disposition they most unhappily brought with them into the church, where, not being mortified, as it ought to have been, by the Spirit of the meek and humble Jesus, it began to display itself in religious, as it had before done in fecular learning. The object was changed, but the passions were the same; and Christ himself was made the occasion of pride, envy, and contention, among those, who all alike professed themselves to be his disciples. The new converts were

Disc. foon divided into little parties, struggling xIV. for the pre-eminence of their respective leaders, like so many fects of philosophers. rather than zealous for the glory of their Lord, as members of his one universal church. St. Paul does not accuse them of ignorance. On the contrary, he bears them witness, that they were "enriched with ss all knowlege, and came behind in no " gift;" but complains, notwithstanding, that they were still carnal; they did not " all speak the same thing," as brethren of one family, and fellow members of the fame body should do, but formed themselves into separate factions and schisms; infomuch, that he feared, left, in contending for Knowlege, Charity should have been pulled in pieces of them, while all fought to excel for the fake of excelling, and not to the edifying of the church; all regarded their own glory, not the advantage of their brethren, whom they cared not how much they offended, so they had but an opportunity of manifesting their own superiority.

A remarkable instance of this presented Disc. itself in the case of meat offered to an idol, xiv. concerning which the Apostle tells them. "they had knowlege;" they knew "that " an idol was nothing," and that therefore they might as well eat meat fo offered, as any other, provided it was not brought to them as fuch, and made a test of their faith. But then he observes, there was not in every man that degree of knowlege. There were some who, through infirmity and over scrupulousness, could not so eat, without confidering themselves as partakers of an idol-facrifice. The danger therefore was, left fuch, emboldened by the example of a brother better established in faith. should be led to fin against their own consciences, and so through the other's greater knowlege a weak brother should perish, for whom Christ died, no less than for him that was stronger. Knowlege, thus used to the destruction of others, could never further the salvation of it's possessor. And therefore St. Paul declares, that if the cafe were to be pushed even to the utmost, Charity Vol. II. Aa

Disc. Charity should make him wave all the prixiv. vileges of his knowlege, for the edification of his brother. "Wherefore if meat "make my brother to offend, I will eat "no flesh while the world standeth, lest I "make my brother to offend."

> Upon this occasion it is, that he advances the general affertion in the text, which resolves itself into these two propositions—

- I. That Knowlege without Charity endeth in pride, and consequently in the destruction of him that hath it. "Knowlege puffeth up."
 - II. That Charity directeth it to it's proper end, the edification of the church; "Charity edifieth."
- I. Knowlege without Charity endeth in pride; it puffeth up, saith the Apostle, it produceth an inflation in the mind, which, like a tumour in the body, carries the appearance of solidity, but has in reality nothing

thing within, and only indicates a diffem- Disc. pered habit. And indeed Knowlege, as well as faith, if it be alone, is vain; it is dead. For all knowlege is given as a means to some end. The means, abstracted from their end, cease to be means, and answer no purpose whatsoever. The end of Knowlege is action. " If ye know these things, " happy are ye if ye do them b." Every article of the creed involves in it a correspondent duty, and it is practice alone that gives life to faith, and realizes Know-What is true of human wisdom, with regard to things temporal, is as true of divine, with relation to things spiritual; "Through wisdom is an house builded, " and by understanding it is established, " and by knowlege shall the chambers be " filled with all precious and pleafant " riches. A wife man is ftrong, yea a man " of knowlege increaseth strength; and by " a man of understanding and knowlege " the state of a land shall be prolonged." "The science that terminates where it be-

John xIII. 17.

" gins,

Disc. "gins, in the intellect, what availeth it?" Or what profit is there in the learning, which promoteth not, in any measure, the interest either of the church or the state, of which it's proprietor is a member? "The " manifestation of the Spirit (as that Spirit "himself testifies) is given to every man " to PROFIT withal "." Otherwise it is of no effect, and the man becomes, as St. Jude finely describes such a character, like " a cloud without water," raifed aloft, as it should seem by it's appearance, for the benefit of those beneath it; but how wretchedly are they disappointed? It sails along before the wind, proudly swelling in the fufficiency of it's own emptiness, instead of dropping fatness and plenty on the lands, over which it passes. "Knowlege " puffeth up." And that this will always be the effect of it, where Charity is wanting, we may fairly conclude from hence, that it always has been so; as shall be evinced by an induction of particulars.

1 Cor. x11. 7.

But before we consider the instances of Disc. this truth, which have happened upon XIV. earth, we must ascend into heaven; and if the luftre of the object be not too ftrong for our organs, there view the glories that once encircled Lucifer, the fon of the morning, the bright leader of the armies above, first, as in command, so in the greatness of his Knowlege. What the prophet Ezekiel fays of the prince of Tyre, feems primarily applicable to him. "He " fealed up the fum, full of wisdom, and " perfect in beauty. He was perfect in "his ways from the day that he was creat-"ed, till iniquity was found in him d." Confined not, like man, within the bounds of a material creation, or limited to ideas framed by analogy from fense, he beheld, without a glass, the wonders of the kingdom of heaven, and faw, face to face, the eternal power and Godhead of him who made him. He saw, he knew; but he loved not. "His heart was lifted up be-" cause of his beauty, and he corrupted

⁴ Ezek. xxv111, 12.

Disc. " his wisdom by reason of his brightness." XIV. Conceit of his own excellency made him disdain the thought of man, in the person of the Messiah, being exalted over him; and he became, from the beginning, an opposer of the gracious counsel of infinite Love to redeem the human race. The promulgation of this counsel before the world, is affigned by fome divines, as the time of the angels' fall; that being most probably the ground of the war begun in heaven against the head, and fince carried on upon earth against the members. But however this be, certain it is, that through pride he fell. A proof to the learned of all ages, that Knowlege, without Charity, will turn a good angel into an evil one; an admonition to them, not to expect that that alone should put man in possession of heaven, which, because it was alone, cast Lucifer himself out of it.

Yet this has all along been the fatal mif-

See Mr. LESLY'S History of Sin and Heresy, in the first volume of his Theological Works.

take, and the Tree of Knowlege still proved Disc. the occasion of a fall. Next to the ma- xiv. jesty of Lucifer at the head of the angelic legions, was the glory of Adam, the Lord of this lower world, in Paradife. Formed in the image of his Maker, to have dominion over the creation, he was replenished, for that purpose, with the treasures of wisdom from above; and the magnificence of his palace, great as it was, bore no proportion to the riches of his understanding. "He was in Eden the garden of God, every precious stone was his covering, " the fardius, topaz, and the diamond; the " beryl, the onyx, and the jasper; the sap-" phire, the emerald, and the carbuncle, " and gold "." He had a perfect knowlege of the nature, use, properties, and operations of the creatures, expressed in the names imposed by him. Nor staid his wifdom here, but in the things that were made he beheld reflected, as in a faithful mirror, the invisible things of God, who had taught him so to do. With him he

f Ezek. xxv111, 13.

Aa4

conversed

Disc. conversed frequently, as a man with his

friend, in the holy fanctuary of Eden; that happy feat of instruction, contemplation, and devotion, framed, after the example of heavenly things, like the tabernacle, the temple, and the church, which have fince the fall supplied, and are to supply, it's place in the world, till all shall be fully restored at the resurrection of the just. There lived our first parent a life which we are now little able to conceive : a life not much short of angelical perfection, antedating by holiness, in the earthly copy, the felicity referved for him in the heavenly original. But man, though placed by God in the state of honour, did not continue in it. Knowlege was the temptation; and even in Paradife it proved but too successful. It wrought destruction, we find, by pride. "The serpent, says Eve, beguiled me;" or, as it is in the original, elated, puffed me up 8. He persuaded her, it was not as God had faid; she must know better. Revelation was an imposi-

tion upon the rights and liberties of the DISC. human understanding, and the command XIV. evidently contrary to the nature and reason of things; for " she saw the tree was plea-" fant to the eyes and good for food, and " a tree to be defired to make one wife." Wisdom was to be acquired by a proper exertion of her faculties, and knowlege to be attained, without being obliged for it to the Revelation of God. Thus was the deluded into scepticism under the notion of a Free Enquiry, and induced to renounce God and heaven, as her feducer had done before her, upon the principles of the first philosophy; hereby furnishing us with another fad proof, that Knowlege, without Charity, endeth in pride, and the destruction of the person who is possessed of it.

Were we to consider the several apostasies of mankind, after their restoration by the promise of a Redeemer, and the establishment of the church upon that promise, it might perhaps appear, that all the fruits of error and vice have sprung from the Disc. the same root of bitterness. But as St.

xiv. Paul, concluding all under sin, has divided

the world into Jew and Gentile, it may
suffice to take a cursory view of each.

To begin with the Gentiles, of whose fall the Apostle gives this account. "When " they knew God, they glorified him not " as God, neither were thankful, but be-"came vain in their imaginations, and " their foolish heart was darkened. Pro-" feffing themselves to be wife, they be-" came fools "." Lack of knowlege, therefore, was not their original fault; "they se knew God;" for that knowlege was universal in the family of Noah; and though depraved, it could not be quite extinguished for many generations. But Knowlege in the understanding, for want of Charity in the heart, did not operate to a holy obedience; - "When they knew God, "they glorified him not as God, neither " were thankful." The truth, held, or detained in unrighteousness, and imprison-

ed in an unholy conscience, passed not from Disc. their minds into their actions, that God might be glorified thereby, and some return made to him (for fuch he is pleafed to esteem it) by the gratitude of his creatures. Instead of this, they were filled with fantastic dreams of their own perfection, which put them upon disputing with each other for place and precedence in Knowlege. "They became vain in their " imaginations, ev rous diadoyurpous, their al-" tercating reasonings." They wrangled upon every fubject, till at length the most knowing among them gave up all for loft. Their learning confifted in being able to recount the various errors of preceding philosophers, and all that wisdom could do, was to deny the existence of truth. Thus it was, that " their foolish heart was "darkened." The light which they had abused shone no more; the Sun of Revelation set, by their departure from it; the knowlege transmitted by tradition gradually died away like the twilight, and a long night of darkness and blindness of heart succeeded.

Disc. fucceeded. The world by wisdom, and xiv. the efforts of it's own reason, knew God no more. Wisdom indeed was what the philosophers still continued to profess; but "professing to be wife, they became "rools;" and all may profit by their experience, which confirms the truth of the apostolical affertion in the text, that "Knowlege puffeth up."

Let us now turn our eyes towards the Jew. Behold him, the fon of Abraham, and heir of the promises, invested with the privileges of God's chosen, "having " the form of knowlege, and of the truth " in the law," which he not only studies, but carries about, as a perpetual monitor, upon the borders of his garments, zealous for it, even to madness. Yet behold him become an outcast of heaven and earth, his law abrogated, his city burnt to ashes, himself a fugitive and a vagabond, without king, priest, prophet, temple, or habitation, a by-word and an hiffing among all the nations of the earth. Who is not curious curious to enquire into the cause of such Disc. astonishing misery, such unprecedented calamities? The cause is this: Knowlege pussed him up; his privileges became an occasion of boasting himself against his brethren, and envy eat out his Charity. "Going about to establish his own righte-"ousness," upon the strength of his own wisdom, he rejected the Lord his righte-ousness, and nailed him, who is the source of wisdom, to the cross, persecuting to the death all who offered to preach that righte-ousness, and teach that wisdom, to a sinful and ignorant world.

When the distinction of Jew and Gentile ceased, and one church (for that reason called Catholic) comprehended within it's pale the believers of both denominations, knowlege pussed men up into heretics and schismatics. Pride made them rather chuse to see themselves exalted at the head of a faction, than the church edified by their labours in an inferior station. This was the case in the church of Corinth, and has been the

Novices, and persons whose heads are filled with religious notions, while their hearts and affections are not yet subdued by Charity, are apt to fancy themselves formed for something great and extraordinary. They think it matter of general lamentation, that talents like theirs should be buried in obscurity. And therefore, since they cannot preside in the church, they are determined to preside out of it.

These instances, it is presumed, are sufficient to evince, that "Knowlege pusseth up;" Knowlege, I mean, without Charity; for had that accompanied it, all these things had never happened. Charity had kept Lucifer shining in his station, and rejoicing in the salvation of the human race. Charity had prevented the transgression and fall of man. Charity had employed the knowlege of the Gentile in glorifying God who gave it, and that of the Jew in promoting the kingdom of the Messiah, and the conversion of his brethren; and Charity, among

the

the members of Christ's body, had pre-Disc. served it in peace and unity. But to shew xiv. more at large that it is Charity which directeth Knowlege to it's right end, the edification of the church, was the

II4 Thing proposed. And this will be best done, by setting before you some in-stances, the reverse of the foregoing.

If therefore we ascend a second time into heaven, we shall find that the principle which opposed and triumphed over the Knowlege of Lucifer, instated by pride, was the wisdom of God actuated by Love. Praise and glory are due from man to all the divine attributes, for all were concerned in effecting his redemption. Wisdom contrived, and power executed; but Love set all to work, Love perfected and crowned the whole. "The Lord is a God of "Knowlege;" but it was Love which communicated that knowlege to mankind; which made the eternal Wisdom to "re-"joice in the habitable part of the earth,

Disc. " and delight to be with the fons of men." xIV. He is a God of power; but that could only terrify us, till Love employed it against our enemies. For which reason, when the Psalmist singeth, "Great is our "Lord, and great is his power, yea and "his wisdom is infinite;" he crowneth all by adding; "The Lord is loving unto " every man, and his mercy is over all his " works." Pride would have used Knowlege to the aggrandizing itself at the expence of others; but Love turned it to the advancement of others, by humiliation of itself. The accuser of man was cast down, and man, in the person of the Mesfiah, exalted to an union with God. The Knowlege, which terminated in itself, funk into the lowest hell; while that, which fought the good of others, took it's feat at the right hand of the most High. The Knowlege of Satan puffed him up, to the destruction of himself and his adherents; the Love of God built up the church of the redeemed, unto falvation and glory everlasting.

To reverse the sad effects of a vain Disc. thirst after Knowlege in our first parent, divine Love became incarnate, and appeared upon earth in a bodily shape, in the form and fashion of a man. " That which was " from the beginning the disciples heard, " they faw with their eyes, and their hands " handled the Word of life." All that he did, and all that he fuffered, he did and suffered, because he loved us, for the good of his church. Not for his own advantage, but for us men, and for our falvation, he came down from heaven; and because he had taken upon him to deliver man, therefore he did not abhor the virgin's womb. For the uncircumcifion of our hearts he underwent circumcision: and to wash away our pollutions, he was. baptized. Because man, by the temptation of Knowlege, was seduced to infidelity and disobedience, he encountered and overcame the tempter by the word of God, and by Love keeping the commandments. Jehovah by his prophet Isaiah had foretold of him, "By his knowlege shall Vol. II. Rb " my

Disc. "my righteous servant justify many." The XIV. end of his Knowlege was to be the justification of his chosen. And the promise was fulfilled. For having "increased in " wisdom, he went about doing good." His learning produced not a morose selfcomplacency, but a lovely affability, and a defire to teach others the glad tidings of joy. The treasures of wisdom and knowlege were not suffered to rust and canker, locked up from the public by a supercilious reservedness, but out of them he continually dispersed abroad, and gave to the poor in spirit. Of those who came to him he rejected none, and went to those who came not. The fun at it's rifing found the good shepherd engaged in the care of his flock, and after it was fet he did not forget them; but spent his nights in praying for those, whom his days were employed in teaching. If his wisdom instructed the ignorant, and counselled the doubtful, his power afforded relief to the broken in heart, and diseased in body, forgiving all their fins, and healing all their infirmities.

His unwearied diligence in acting can only DI s c. be equalled by his invincible patience in xIV. fuffering. Behold him despised and rejected of men, a man of forrows, and acquainted with grief. Behold him without guile, condemned for an impostor; without fin, sustaining the punishment due to all the fin that ever was committed. He was wounded, but it was for our transgreffions; he was bruised, but our iniquities bruised him. He carried our sorrows, because he bore our fins, in his own body on the tree. There Love regained what pride had loft, and the wound made in our nature by the fruit of the Tree of Knowlege, was healed by the leaves of the Tree of Life. The gates of Paradise were again unbarred, and the kingdom of heaven opened to all believers.

To combat the vain wisdom of the Greek, and the self-justifying arrogance of the Jew, the Apostles were sent forth.

"The Lord gave the Word, great was the company of those who published it."

Bb 2

Disc. The Philistine held not David in greater

xiv. contempt, than was poured upon them by the Scribe and the disputer of this world. But they went to the attack, as David did, " in the name of the Lord of hofts;" and therefore the spear and the shield were of no account against them. God was with them, no less than with Israel before Jericho. Again the trumpet founded, the walls again fell flat. The strong holds of false knowlege could not stand before the Gospel, and human imagination was soon captivated to the obedience of Christ. Blasted by the lightning of inspired eloquence, the arm of false philosophy withered, and loft all it's hold on the minds of men. Then kings with their armies did flee, and were discomfited. They were affembled against the church, as clouds, in black and dark array, portending her utter destruction; but at God's rebuke they fled; at the voice of his word, more powerful than the thunder in the heavens, they passed by together. They saw the effects of it, and so they marvelled; they were troubled,

troubled, and hasted away. They acted Disc. the parts assigned them for a time, and xIV. then disappeared from the stage for ever. The Roman empire wondered to see itself Christian: to see the cross exalted in triumph over the globe, and the kingdoms of this world become the kingdoms of our Lord and his Christ. But what was it that gained this victory over the pride of earth and hell? What, but the same all-suffering, and therefore all-fubduing Charity, which taught the disciples of a crucified Jesus, after his example, to endure all things for the falvation of their brethren? Inspired with that love, they counted all things, which the world could give them, but loss, that they might win fouls to Christ. They renounced all riches, but the riches of grace; they fought no pleasure, but that of doing their duty; and thought it honour fufficient to ferve God. Labour, with persecution, they chose for their portion on earth; and looked for their advancement, with their Master, in the kingdom of heaven. The lamp, kindled in their B b 3 hearts

Disc. hearts by the celestial fire of charity, never xiv. went out; the many waters of affliction could not quench it, neither could the sloods of persecution drown it: and when the fury of the oppressor broke the earthen vessel that contained it, then was their victory, like that of Gideon, compleat.

If, in the last place, we view the unity of the primitive church, as opposed to the fad divisions and distractions since produced by herefy and schism, it will appear, that Charity built up that folid and durable edifice, so different from the airy fantastic structures of men puffed up in their fleshly minds. As, at the formation of the church. the Spirit descended upon the disciples, when " they were all with one accord in "one place," fo, in like manner, after more were added to them, it is remarked, for our instruction, that " the multitude of " the believers were of one heart and one " mind." The Spirit of unity knit all the members together, infomuch, that if one member suffered, the rest sympathized with

of all. Each had it's distinct office in a due subordination, but all conspired to preserve and support the body, to which all were necessary. And thus they "grew up "into him in all things who is the head, "even Christ, from whom the whole body fitly joined together, and compacted by "that which every joint supplieth, according to the effectual working in the mea"fure of every part, made increase of the body to the edifying itself in Love."

Wherefore, seeing we are compassed about with so great a cloud of witnesses to the truth of both the propositions contained in the text, all the inhabitants of heaven, and the generations of men, and the spirits in the infernal prison, being engaged on the side of one or other of them, what remains, but that we endeavour to escape the punishment, by avoiding the crime, of those who bear a mournful testimony to the truth of the former; and that we aspire after the reward, by copying the B b 4 example,

Disc. example, of those who joyfully attest the XIV. certainty of the latter. It is our happiness to live in an University, endowed by the liberality of founders and benefactors, for our improvement in Knowlege. As fuch the has long flourished, and her renown has gone forth into all lands. Long may the fo flourish, even to the years of many generations, and lift up her facred towers, as long as the fun and the moon shall endure, above all her enemies round about : never reduced to the necessity of subfishing upon her former reputation, but still, reaping a fresh harvest from the learning of her children. Upon them all eyes are turned. The advantages they enjoy of devotion, folitude, leifure, and a mutual intercourse of study-advantages extolled and envied by all, but fuch as have neglected to use them - loudly call upon them to be ever vigilant, and most exceedingly zealous for the interest and honour of their common parent; to fee that she decline not with a declining world, nor become infected with the corrupt and erroneous prin-

ciples

ciples of a licentious and ungodly age; Disc. but that the follow after such a Knowlege XIV. as may profit, and use that Knowlege aright unto edification. For if even the Knowlege that can fave, works destruction, unless brought into action by Charity, what shall we say, in the day when we are judged, should we be found to have laboured after a Knowlege that cannot fave? Our founders (let it never be forgotten) were the disciples of the Lord Jesus Christ, and the friends of mankind; and if ever the glory of the one, and the good of the other directed the actions of any men, they certainly were the motives of planting these illustrious seminaries of truth and piety. Let the Knowlege that tends to promote this bleffed end, such a Knowlege as Charity may employ to the use of edifying, be therefore the grand subject of all our studies, and the daily entertainment of our most serious thoughts. This wisdom is the principal thing, therefore let us get it; and with all our gettings let us get this understanding. And when, in the well spent hours VOL. II. B b 5

Disc. hours of a studious retirement, we shall have secured the inestimable treasure, let Charity go forth, and disperse it abroad. For fo the bleffed faint of this day, having been trained to knowlege in the school of folitude, was called forth to action upon the theatre of the world. Sequestered, for a season, from the scenes of vanity and iniquity, he passed his first years in the recesses of the desert, under the discipline of the Holy Ghoft, the tuition of angels, and in conversation with God by meditation and prayer. But when, in the providential disposition of men and things, the day came for his " shewing unto Israel," then he brake forth like a stream from the bowels of the earth, or the fun from a cloud, to refresh the thirsty soul with the glad tidings of the Gospel, and enlighten the world with the glorious truths of the kingdom of heaven. Hereby shewing us, that Knowlege and Charity, between them, make up the character of a minister of Christ. Charity cannot edify without

Knowlege; nor will Knowlege edify with-

out Charity. Let our retirement, there- Disc. fore, resemble that of the Baptist, that our XIV. manifestation also may be like his, and that as our Charity abounds in Knowlege, our Knowlege may not be unfruitful in Charity. So shall we escape the condemnation of the heretic and schismatic, by adhering to the communion of the faithful; avoid the philosophical pride of the Gentile, and the pharifaical felf-fufficiency of the Jew. by writing after the copies of the Apoftles; guard against the fin of our first parent, by an imitation of Jesus Christ; and finally inherit the thrones of the fallen angels, by an union with the God of Love. To which bleffed estate may God of his infinite mercy bring us all, by the means of that Knowlege which worketh by Love, unto the edification of his church, and his own glory, through Jesus Christ our Lord.

THE END.

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